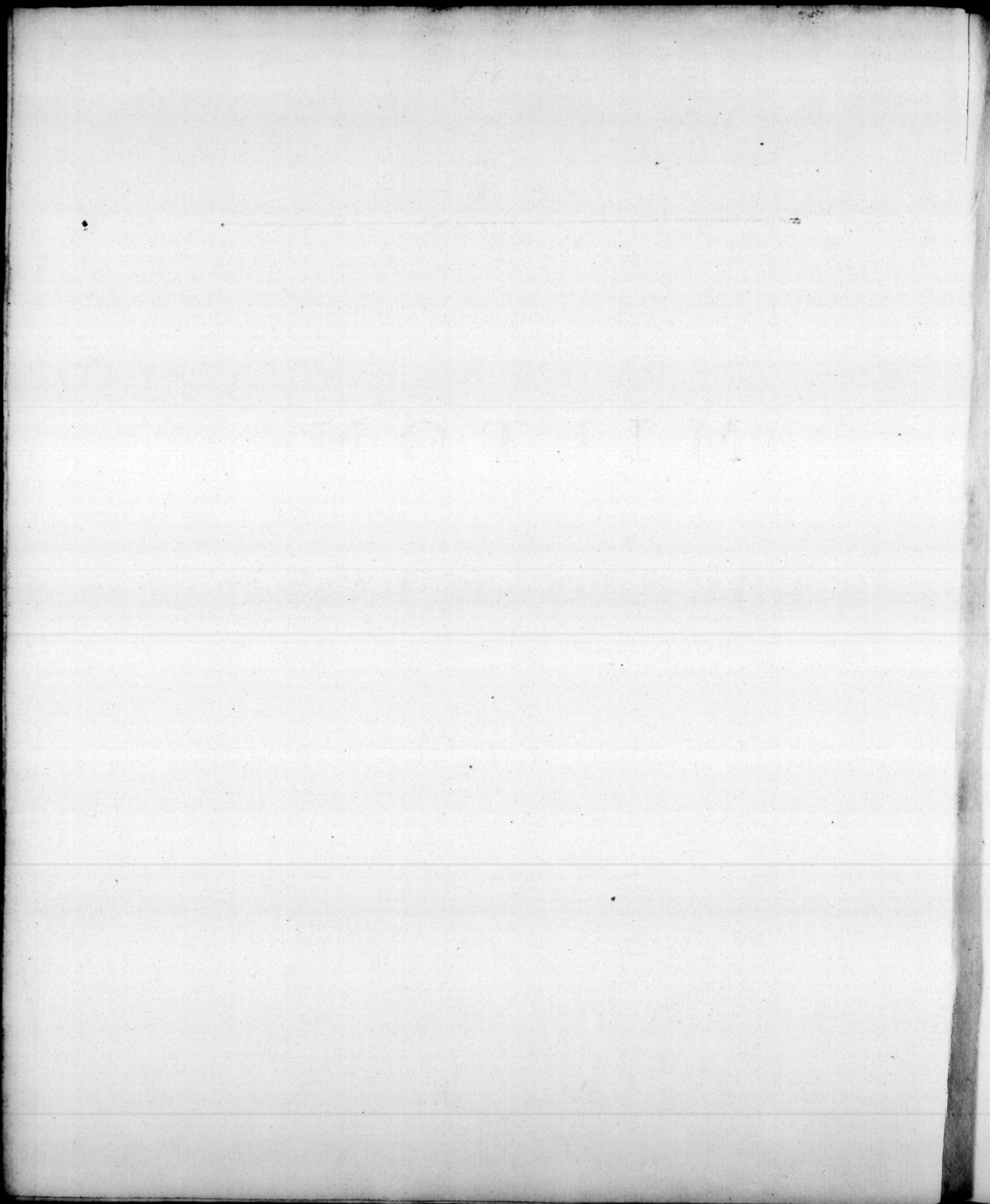

MILTON's
PARADISE LOST.

A





MILTON's
PARADISE LOST.

A NEW EDITION,

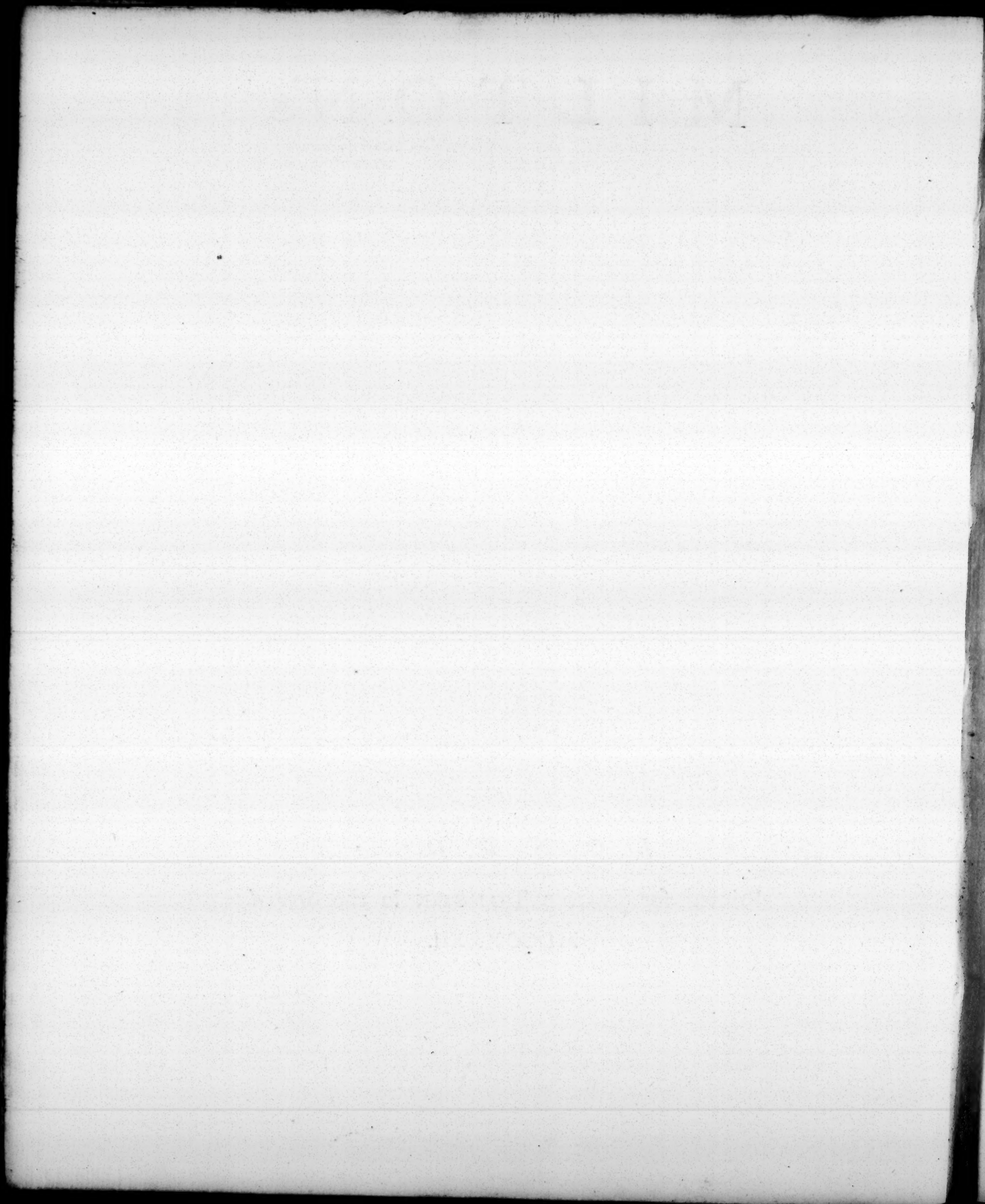
By *RICHARD BENTLEY*, D. D.



L O N D O N:

Printed for JACOB TONSON in the *Strand*.

MDCCXXXII.



T H E
P R E F A C E,

By Dr. B E N T L E Y.

TIS but common Justice, to let the Purchaser know what he is to expect in this new Edition of *Paradise Lost*.

Our celebrated Author, when he compos'd this Poem, being obnoxious to the Government, poor, friendless, and what is worst of all, blind with a *Gutta Serena*, could only dictate his Verses to be writ by another. Whence it necessarily follows, That any Errors in Spelling, Pointing, nay even in whole Words of a like or near Sound in Pronunciation, are not to be charg'd upon the Poet, but on the *Amanuensis*.

The Faults therefore in Orthography, Distinction by Points, and Capital Letters, all which swarm in the prior Editions, are here very carefully, and it's hop'd, judiciously corrected: though no mention is made in the Notes of that little but useful Improvement.

Our Poet, in thousands of Places, melts down the Vowel at the end of a Word, if the following Word begins with a Vowel. This Poetical Liberty he took from the Greeks and Latins: but he followed not the former, who strike the Vowels quite out of the Text; but the latter, who retain them in the Line, though they are absorb'd in the Speaking; as,

Monstrum horrendum, informe, ingens:

a

Which

P R E F A C E.

Which in the Greek way would be writ thus ;

Monstr' horrend' inform' ingens.

In this Innovation our Poet has shewn both his Judgment and Resolution; who durst do Right against Custom, having no body to precede him, nor any yet to follow him. By this, he in some measure amended the Hollowness and Emptiness of our English Verses, which in Cases of Nouns, and Moods and Tenses of Verbs must cram in of, to, from, &c. and have, will, may, &c. where Greek and Latin only change the last Syllable, as numeri, numero; legit, leget, legat: which generally makes one Latin Verse aequiponderant to two English: as, let any one try in a Translation of this in Virgil.

Tuque ô, cui prima frementem

Fudit equum magno Tellus percussa tridenti.

But then this Excellency in Milton's Verse brought one Inconvenience with it, That his Numbers seem embarrass'd to such Readers, as know not, or not readily know, where such Elision of Vowels is to take place. To remedy which, through this whole Edition such Vowels are mark'd by an Apostrophe; as II. 1021.

So He with difficulty' and labour hard

Mov'd on, with difficulty' and labour He.

As also, where he gives a Tone to some Words, different from the present Use; those are mark'd here with an Accent, as Aspect, Obdurate, Féalty, &c.

These small Improvements will be found in the present Text, which challenges to be the Truest and Correctest that has yet appear'd: not ONE Word being alter'd in it; but all the Conjectures, that attempt a Restoration of the Genuine Milton, cast into the Margin, and explain'd in the Notes. So that every Reader has his free Choice, whether he will accept or reject what is here offer'd him; and this without the least Disgust or Discontent in the Offerer.

But more Calamities, than are yet mention'd, have happen'd to our Poem: for the Friend or Acquaintance, whoever he was, to whom Milton committed his Copy and the Overseeing of the Press, did so vilely execute that Trust, that Paradise under his Ignorance and Audaciousness may be said to be twice lost. A poor Bookseller, then
living

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living near Aldersgate, purchas'd our Author's Copy for ten Pounds, and (if a Second Edition follow'd) for five Pounds more: as appears by the original Bond, yet in being. This Bookseller, and that Acquaintance who seems to have been the sole Corrector of the Press, brought forth their First Edition, polluted with such monstrous Faults, as are beyond Example in any other printed Book. Such as among many Hundreds are these following:

Book Line		Book Line	
I. 91	Into what pit for	VII. 15	Thy temp'ring for
259	Not built	160	Chang'd
590	Gesture	373	Longitude
662	Understood	451	Fowl
II. 352	An Oath	VIII. 158	Light
517	Alchymie	417	In degree
683	Front	559	Loveliest
801	Vex	591	Is judicious
III. 96	Faithless	IX. 5	Venial
131	First	318	Domestic
534	And his Eye	458	Angelic
664	Favour, him	815	Forbidder safe
IV. 293	Severe	X. 329	Rose
555	Ev'n	647	To the Ages
879	Transgressions	728	Eat or drink
945	Distances	805	Dust
V. 172	Thy greater	XI. 51	Gross
173	Eternal	212	Fear
215	Embraces	276	Tender
711	Eye	299	Wound
VI. 162	Destruction	XII. 53	Spirit
332	Nectarous	177	Fill
356	Ensigns	554	End
513	Subtle Art	601	For
	To what-depth		Thee tempting
	No Butt		Chain'd
	Stature		Long Career
	Underhand		Soul
	A Nod		Nought
	Orichalc		Indigent
	Form		Forehead
	Hem		Unlibidinous
	Hapless		Mensal
	Fraud		Pathetic
	As his Eyes		Adamic
	Favourite		Forbidder's Eye
	Serene		Rode
	Heaven		Out of Ashes
	Transcursions		Act or think
	Discipline		Just
	Creator		Dross
	Diurnal		Film
	Branches		Tending
	He		Stound
	Instruction		Speech
	Ichorous		Foul
	Onset		Extent
	Sooty Chark		Come.

But these Typographical Faults, occasion'd by the Negligence of this Acquaintance, (if all may be imputed to That, and not several wilfully made) were not the worst Blemishes brought upon our Poem. For, this suppos'd Friend, (call'd in these Notes the Editor) knowing Milton's bad Circumstances; who, VII. 26,

Was faln on evil days and evil tongues,
With Darknes and with Dangers compass'd round
And Solitude;

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thought he had a fit Opportunity to foist into the Book several of his own Verses, without the blind Poet's Discovery. This Trick has been too frequently plaid; but especially in Works publish'd after an Author's Death. And poor Milton in that Condition, with Three-score Tears Weight upon his Shoulders, might be reckoned more than half Dead. See Instances of such spurious Verses; which the Poet, had he known of them, vel furcâ ejecisset, would have thrown out with a Fork; I. 127, 251, 306, 357, 486, 575, 580, 717, 763. II. 530, 609, 635, 659, 670, 1019, 1023. III. 35, 381, 444, 535, 574, 597. IV. 250, 256, 267, 294, 323, 499, 705, 714, 983. V. 261, 269, 285, 378, 395, 415, 458, 648. VI. 574, 826. VII. 391, 463, 481, 490. VIII. 24, 575, 628. IX. 15, 77, 167, 386, 439, 504, 522, 1058. X. 16, 524, 559, 578, 731, 818, 840. XI. 8, 130, 387.

And yet a farther Misfortune befell this noble Poem; which must be laid to the Author's Charge, though he may fairly plead Not Guilty; and had he had his Eye-sight, he would have prevented all Complaints. There are some Inconsistences in the System and Plan of his Poem, for want of his Revisal of the Whole before its Publication. These are all first discover'd in this Edition; as I. 39, 170, 326. II. 78, 456, 969, 997, 1001, 1052. III. 556. IV. 177, 381. V. 176, 200. VI. 55. X. 601. But though the Printer's Faults are corrigible by retrieving the Poet's own Words, not from a Manuscript, (for none exists) but by Sagacity, and happy Conjecture: and though the Editor's Interpolations are detected by their own Silliness and Unfitness; and easily cured by printing them in the Italic Letter, and inclosing them between two Hooks; yet Milton's own Slips and Inadvertencies cannot be redress'd without a Change both of the Words and Sense. Such Changes are here suggested, but not obtruded, to the Reader: they are generally in this Stile; It MAY be adjusted thus; Among several ways of Change this MAY be one. And if any Person will substitute better, he will deserve every Reader's Thanks: though, it's hoped, even These will not be found absurd, or disagreeing from the Miltonian Character:

Sunt

P R E F A C E.

Sunt & mihi carmina; me quoque dicunt
Vatem pastores: sed non ego credulus illis.

Upon the View of what has here been said, such Reflexions, as these following, must necessarily arise in an attentive Reader.

First, he'll be thoroughly convinc'd, That the Proof-sheets of the First Edition were never read to Milton; who, unless he was as deaf as blind, could not possibly let pass such gross and palpable Faults. Nay, the Edition, when publish'd, was never read to him in seven Years time. The First came out in 1667, and a Second in 1674; in which all the Faults of the Former are continued, with the Addition of some New ones.

If any one fancy this Persona of an Editor to be a mere Fantom, a Fiction, an Artifice to skreen Milton himself; let him consider these four and sole Changes made in the second Edition, I. 505. V. 638. XI. 485, 551. These are prov'd here in the Notes, every one of them to be manifestly for the worse. And whoever allows them to be worse, and yet will contend they are the Poet's own, betrays his Ill Judgment, as well as Ill Nature. But now if the Editor durst insert his Forgeries, even in the second Edition, when the Poem and its Author had slowly grown to a vast Reputation; what durst he not do in the First, under the Poet's Poverty, Infamy, and an universal Odium from the Royal and triumphant Party? Add to this a farther Confirmation; That when Milton afterwards publish'd his Paradise Regain'd and Samson Agonistes; that Edition is without Faults; because He was then in high Credit, and had chang'd his old Printer and Supervisor.

There's another Reflexion, which the Reader must needs make. What a wonderful Performance, will he say, was this Paradise Lost? that under all these Disadvantages could gradually arise and soar to a national Applause and Admiration? How many Thousands would depress and vilify the Poem, out of Hatred and Detestation of the Poet; who they thought deserv'd Hanging on a Gibbet? What native, unextinguishable Beauty must be impress'd and instincted through the Whole, which the Defecation of so many Parts by a bad Printer and a worse Editor could not hinder from shining forth? It seems to have been in

the

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the Condition of Terence's beautiful Virgin, who in spite of Neglect, Sorrow, and beggarly Habit, did yet appear so very Amiable:

Virgo pulchra: &, quo magis diceres,
Nihil aderat adjumenti ad pulchritudinem:
Capillus passus, nudus pes, ipsa horrida,
Lacrimae, vestitus turpis: ut, ni VIS BONI

In ipsa inesset Forma, hæc Formam extinguerent.

But I wonder not so much at the Poem it self, though worthy of all Wonder; as that the Author could so abstract his Thoughts from his own Troubles, as to be able to make it; that confin'd in a narrow and to Him a dark Chamber, surrounded with Cares and Fears, he could spariate at large through the Compass of the whole Universe, and through all Heaven beyond it; could survey all Periods of Time from before the Creation to the Consummation of all Things. This Theory, no doubt, was a great Solace to him in his Affliction; but it shews in him a greater Strength of Spirit, that made him capable of such a Solace. And it would almost seem to me to be peculiar to Him; had not Experience by others taught me, That there is that Power in the Human Mind, supported with Innocence and Conscia virtus; that can make it quite shake off all out-ward Uneasinesses, and involve it self secure and pleas'd in its own Integrity and Entertainment.

Nor can the Reader miss another Reflexion; How it could happen, that for above 60 Years time this Poem with such miserable Deformity by the Press, and not seldom flat Nonsense, could pass upon the whole Nation for a perfect, absolute, faultless Composition: The best Pens in the Kingdom contending in its Praises, as eclipsing all modern Essays whatever; and rivaling, if not excelling, both Homer and Virgil. And it's likely, he'll resolve it into This Cause; That its Readers first accede to it, possess'd with Awe and Veneration from its universal Esteem; and have been deterr'd by That from trusting to their Judgments; and even in Places displeasing rather suspecting their own Capacity, than that any thing in the Book could possibly be amiss. Who durst oppose the universal Vogue? and risque his own Character, while he labour'd to exalt Milton's? I wonder rather, that it's done even now. Had these very Notes, been written forty Years ago; it would then have

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have been Prudence to have suppress'd them, for fear of injuring one's rising Fortune. But now when Seventy Years jamdudum memorem monuerunt, and spoke loudly in my Ears,

Mitte leves spes & certamina divitiarum;

I made the Notes extempore, and put them to the Press as soon as made; without any Apprehension of growing leaner by Censures, or plumper by Commendations.

The

The V E R S E.

By M I L T O N.

THE measure is ENGLISH Heroic Verse without Rime, as that of HOMER in Greek, and of VIRGIL in Latin; Rime being no necessary adjunct, or true ornament of Poem or good Verse; in longer works especially; but the invention of a barbarous age, to set off wretched matter and lame metre: grac'd indeed since by the use of some famous modern Poets, carried away by custom; but much to their own vexation, hindrance, and constraint to express many things otherwise (and for the most part worse) than else they would have express'd them. Not without cause therefore some (both ITALIAN and SPANISH) Poets of prime note have rejected Rime, both in longer and shorter works: as have also long since our best ENGLISH Tragedies; as a thing of it self, to all judicious ears, trivial and of no true musical delight: which consists only in apt Numbers, fit quantity of syllables, and the sense variously drawn out from one Verse into another: not in the jingling sound of like endings; a fault avoided by the learned Antients both in Poetry, and all good Oratory. This neglect then of Rime so little is to be taken for a defect; (though it may seem so perhaps to vulgar Readers) that it rather is to be esteem'd an example set, the first in ENGLISH, of antient liberty recover'd to Heroic Poem, from the troublesome and modern bondage of Riming.

T H E

T H E
A R G U M E N T.
By M I L T O N.

B O O K I.

THIS first Book proposes, first in brief, the whole subject, Man's disobedience, and the loss thereupon of Paradise wherein he was plac'd. Then touches the prime cause of his fall, the serpent, or rather Satan in the serpent; who revolting from GOD, and drawing to his side many legions of Angels, was by the command of GOD driven out of heaven with all his crew into the great deep. Which action pass'd over, the Poem hastes into the midst of things; presenting Satan with his Angels now fallen into Hell; describ'd here, not in the Centre (for heaven and earth may be suppos'd as yet not made, certainly not yet accurs'd) but in a place of outer darkness, fittest call'd Chaos: Here Satan with his Angels lying on the burning lake, thunderstruck and astonish'd, after a certain Space recovers, as from confusion; calls up Him who next in order and dignity lay by him: they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded: they rise; their numbers, array of battel; their chief leaders nam'd, according to the idols known afterwards in Canaan and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining heaven, but tells them lastly of a new world and new kind of creature to be created, according to an ancient prophecy or report

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in heaven: for that Angels were long before this visible creation, was the opinion of many ancient Fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandæmonium, the palace of Satan, rises, suddenly built out of the deep: the infernal Peers there sit in council.

B O O K II.

THE Consultation begun, Satan debates whether another battel be to be hazarded for the recovery of heaven: some advise it, others dissuade. A third proposal is prefer'd, mentioned before by Satan, to search the truth of that prophecy or tradition in heaven concerning another world, and another kind of creature, equal, or not much inferior to themselves, about this time to be created: their doubt who shall be sent on this difficult search: Satan their chief undertakes alone the Voyage, is honour'd and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time 'till Satan return. He passes on his journey to hell gates, finds them shut, and who sat there to guard them, by whom at length they are open'd, and discover to him the great gulf between hell and heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new world which he sought.

B O O K III.

GOD sitting on his throne sees Satan flying towards this world, then newly created; shews him to the SON who sat at his right hand; foretells the success of Satan in perverting mankind: clears his own justice and wisdom from all imputation, having created Man free, and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduc'd. The SON of GOD renders praises to his FATHER for the manifestation of his gracious purpose

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pose towards Man; but GOD again declares, that grace cannot be extended towards Man without the satisfaction of divine justice; Man hath offended the majesty of GOD by aspiring to Godhead, and therefore with all his progeny devoted to death must die, unless some one can be found sufficient to answer for his offense, and undergo his punishment. The SON of GOD freely offers himself a ransom for Man: the FATHER accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth; commands all the Angels to adore him; they obey, and hymning to their harps in full quire, celebrate the FATHER and the SON. Mean while Satan alights upon the bare convex of this world's outermost orb; where wandering he [first finds a place, since call'd the Limbo of Vanity; what persons and things fly up thither;] thence comes to the gate of heaven, describ'd ascending by stairs, and the waters above the firmament that flow about it; his passage thence to the orb of the sun: he finds there Uriel the regent of that orb; but first changes himself into the shape of a meaner Angel; and pretending a zealous desire to behold the new creation, and Man whom GOD hath plac'd there, inquires of him the place of his habitation, and is directed; alights first on mount Niphates.

BOOK IV.

SATAN now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which he undertook alone against GOD and Man, falls into many doubts with himself, and many passions, fear, envy, and despair: but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described; overleaps the bounds, sits in the shape of a cormorant on the Tree of Life, as the highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse; thence gathers that the Tree of Knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by se-

THE ARGUMENT.

ducing them to transgress: then leaves them a while to know further of their state by some other means. Mean while Uriel, descending on a sun-beam, warns Gabriel (who had in charge the gate of Paradise) that some evil spirit had escaped the Deep, and past at noon by his sphere in the shape of a good Angel down to Paradise; discovered afterwards by his furious gestures in the mount: Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest: their bower described; their evening worship. Gabriel, drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong Angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream; and bring him, tho' unwilling, to Gabriel; by whom question'd, he scornfully answers, prepares resistance, but hinder'd by a sign from heaven, flies out of Paradise.

BOOK V.

MORNING approach'd, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: they come forth to their day-labours: their morning hymn at the door of their bower. GOD, to render Man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand; who he is, and why his enemy; and whatever else may avail Adam to know. Raphael comes down to Paradise; his appearance describ'd; his coming discern'd by Adam afar off sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates at Adam's request who that enemy is, and how he came to be so, beginning from his first revolt in heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him; persuading all but only Abdiel a Seraph, who in argument dissuades and opposes him, then forsakes him.

BOOK

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BOOK VI.

RAPHAEL continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight described: Satan and his Powers retire under night: he calls a council, invents devilish engines, which in the second day's fight put Michael and his Angels to some disorder; but they at length pulling up mountains overwhelm'd both the force and machines of Satan: yet the tumult not so ending, GOD on the third day sends MESSIAH his SON, for whom he had reserv'd the glory of that victory: He in the power of his FATHER coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of heav'n; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the Deep: MESSIAH returns with triumph to His FATHER.

BOOK VII.

RAPHAEL at the request of Adam relates, how and wherefore this world was first created; that GOD, after the expelling of Satan and his Angels out of heaven, declar'd his pleasure to create another world and other creatures to dwell therein; sends His SON with glory and attendance of Angels to perform the work of Creation in six days: the Angels celebrate with hymns the performance thereof, and his re-ascension into heaven.

BOOK VIII.

ADAM inquires concerning celestial motions; is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge. Adam assents: and still desirous to detain Raphael, relates to him what he remember'd since his own creation; his placing in Paradise; his talk with GOD concerning solitude and fit society; his first meeting

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meeting and nuptials with Eve; his discourse with the Angel thereupon; who, after admonitions repeated, departs.

BOOK IX.

SATAN having compass'd the Earth, with meditated guile returns as a mist by night into Paradise, and enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alleging the danger lest the enemy, of whom they were forewarn'd, should attempt her found alone: Eve, (loth to be thought not circumspect or firm enough) urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: the serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other Creatures. Eve, wond'ring to hear the serpent speak, asks how he attain'd to human speech, and such understanding, not found in Brutes till now; the serpent answers, that by tasting of a certain tree in the garden he attain'd both to speech and reason, 'till then void of both: Eve requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden: the serpent, now grown bolder, with many wiles and arguments induces her at length to eat; she, pleas'd with the taste, deliberates a-while whether to impart thereof to Adam, or not: at last brings him of the fruit, relates what persuaded her to eat thereof: Adam at first amaz'd, but perceiving her lost, resolves (through vehemence of love) to perish with her; and extenuating the trespass eats also of the fruit: the effects thereof in them both: they seek to cover their nakedness: then fall to variance, and accusation of one another.

BOOK X.

MAN's transgression known, the Guardian-Angels forsake Paradise, and return up to heaven to approve their vigilance; and are approv'd, GOD declaring that the entrance of Satan could not be by them prevented. He sends His SON to judge the transgressors; who descends

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descends and gives sentence accordingly; then in pity clothes them both, and re-ascends. Sin and Death sitting till then at the gates of hell, by wondrous sympathy feeling the Success of Satan in this new world, and the sin by man there committed, resolve to sit no longer confin'd in hell, but to follow Satan their Sire up to the place of Man: to make the way easier from hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan first made; then, preparing for earth, they meet him, proud of his success, returning to hell: their mutual gratulation: Satan arrives at Pandæmonium, in full assembly relates with boasting his success against man; instead of applause is entertain'd with a general hiss by all his audience, transform'd with himself also suddenly into serpents, according to his doom giv'n in Paradise; then deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; GOD foretels the final victory of His SON over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fall'n condition, heavily bewails, rejects the condolment of Eve; she persists, and at length appeases him: then, to evade the curse likely to fall on their off-spring, proposes to Adam violent ways, which he approves not; but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the serpent; and exhorts her with him to seek Peace of the offended Deity, by repentance and supplication.

BOOK XI.

THE SON of GOD presents to his FATHER the prayers of our first parents now repenting, and intercedes for them: GOD accepts them, but declares that they must no longer abide in Paradise: sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shews to Eve certain ominous signs: he discerns Michael's approach; goes out to meet him: the Angel denounces their departure. Eve's lamentation.
Adam

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Adam pleads, but submits: the Angel leads him up to a high Hill; sets before him in vision what shall happen till the Flood.

BOOK XII.

THE Angel Michael continues from the flood to relate what shall succede; then, in the mention of Abraham, comes by degrees to explain, Who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall; His Incarnation, Death, Resurrection, and Ascension; the state of the Church till His second coming. Adam, greatly satisfied and recomforted by these relations and promises, descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise; the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

E R R A T A.

TEXT.	VIII.	245	Costs	Coasts
	IX.	464	For	From
		1060	Herculéan	Hercúlean
	XII.	340	City	City'
NOTES.	I.	697	Beseen	Beseem
	II.	906	Last	Lasts
	III.	413	He forgets 'tis	the Chorus.
		657	Thence	Not thence
	IV.	18	At once	At one
		196	Care	Cure
		555	Though	Through
		620	While	Which
		753	Undone	Outdone
	V.	415	Anies	Andes

P A R A-



Τὸν περὶ Μῆσ' ἐφίλησε,
δίδε δ' ἀγαθόν τε κακόν τε·
Ὀφθαλμῶν μὲν ἄμερσε,
δίδε δ' ἠδᾶν αἰοιδήν.

G. Vertue. Sculp.

PARADISE LOST.

BOOK I.

OF Man's first Disobedience, and the Fruit
 Of that forbidden Tree, whose mortal taste
 Brought Death into the world and all our woe,
 With loss of *Eden*, till one greater Man
 5 Restore us, and regain the blissful Seat,
 Sing Heav'nly Muse; that on the *secret* top
 Of *Horeb* or of *Sinai* didst inspire
 That Shepherd, who first taught the chosen Seed,
 In the beginning how the Heav'ns and Earth
 10 Rose out of *Chaos*: Or if *Sion* hill
 Delight thee more, and *Siloe's* brook that flow'd
 Fast by the Oracle of God; I thence
 Invoke thy aid to my adventrous Song,

sacred

Wing,
That

V. 6. *That on the secret top Of Horeb.*] *Secret Valleys, secret Caves*, come frequently in Poetry; but *secret top of a Mountain*, visible several Leagues off, is only met with here. Our Poet dictated it thus, *That on the SACRED top Of Horeb*: from *Exod.* iii. 5. *Moses came to the mountain of God, Horeb. And God said, Put off thy shoes from off thy feet; for the place whereon thou standest is HOLY ground.* So our Author, V. 619. VI. 25. *Sacred Hill*. And *Spenser*, in *Fairy Queen*, I. 10. 54; and as frequently in the Classic Writers, *Mons Sacer, ἱεὲς ὄρος*. Some perhaps may prefer the present Reading, *Secret top*; because in most Countries the high Mountains have against rainy Weather their Heads surrounded with Mists. True; but yet it's questionable, whether in the wide and dry Desert of *Arabia*, Mount *Horeb* has such a cloudy Cap. I have in my Youth read several Itineraries, where the Travellers went up to the Top of *Horeb*; and I remember not, that they take notice of its Cloudiness. And a just Presumption lies against it from Holy Writ, *Exod.* xvii; where the *Israelites*, encamp'd at the foot of *Horeb*, could find no Water; which was

provided miraculously, when *Moses* smote the Rock with his sacred Rod: for all Natural History informs us, and Reason vouches it, That a Mountain, whose Head is cloudy, has always running Springs at its Foot. But allowing all, and granting that *Horeb* was like the *European Hills*; yet no Poet hitherto has on that account said *The Secret*; but the *Cloudy, Misty, Hazy, Grey Top*. Nay, allow farther, That *Secret Top* is a passable Epithet; yet it is common to all Mountains whatever: but *Horeb*, whose Ground was holy, *Horeb the Mountain of God*, *Exod.* iii. 1; 1 *Kings* xix. 8, deserved a Peculiar Epithet. If therefore (which the best Poets have adjudg'd) a Proper Epithet is always preferable to a General one; and if *Secret* and *Sacred* are of a near Sound in Pronunciation; I have such an Esteem for our Poet; that which of the two Words is the better, That, I say, was dictated by *Milton*.

V. 13. *To my adventrous Song, &c.*] Some Acquaintance of our Poet's, entrusted with his Copy, took strange Liberties with it, unknown to the blind Author, as will farther appear hereafter. 'Tis very

B

odd,

- That with no middle flight intends to soar
 15 Above th' Aonian Mount, while *it pursues* *I pursue*
 Things unattempted yet in Prose or Rime. *Song.*
 And chiefly Thou, O Spirit, that dost prefer
 Before all temples th' upright heart and pure,
 Instruct me, for thou know'st: Thou from the first
 20 Wast present, and with mighty wings outspread
 Dove-like sat'st brooding on the vast Abyss,
 And mad'st it pregnant: what in Me is dark,
 Illumin; what is low, raise and support;
 That to the highth of this great Argument
 25 I may assert eternal Providence,
 And justify the ways of God to Men.
 Say first, for Heav'n hides nothing from thy view,
 Nor the deep *Tract* of Hell; say first what cause *Gulph*
 Mov'd our grand Parents, in that happy State
 30 Favour'd of Heav'n so highly, to fall off
 From their Creator; and transgress his Will
 For one Restraint, Lords of the world besides?
 Who first seduc'd them to that foul revolt?

Th' Infernal

odd, that Milton should put *Rime* here as equivalent to *Verse*, who had just before declar'd against *Rime*, as no true Ornament to good *Verse*, but the Invention of a barbarous Age, to set off wretched Matter and lame Meeter. I am persuaded, this Passage was given thus:

Invoke thy aid to my adventrous WING,
 That with no middle flight intends to soar
 Above th' Aonian Mount; while I PURSUE
 Things unattempted yet in Prose or SONG.

Let's examin the Particulars: WING, the properest here of all Metaphors, which is justified and prov'd by the following Words, *Flight*, and *Soar*. So III. 13. *Thee I revisit now with bolder Wing*. And IX. 45. *Damp my intended Wing*.

Nor let it be objected; that in the IX, the Wing is intended by the Poet, but here the Wing it self intends. For that is an allow'd Figure, and frequent in the best Writers. So II. 727.

O Father, what intends thy Hand, she cried.
 And 738. *That my sudden Hand*
Prevented spares to tell thee yet by Deeds,
What it intends.

V. 15. *While it pursues.*] The Author, I believe,

gave it in the first Person. *While I PURSUE*; as III. 15. *While in my flight I sung of Chaos*.

V. 16. *In Prose or Rime*] The Author gave it, *Things unattempted yet in Prose or SONG*. But the 13th Verse being once chang'd into *Adventrous SONG*, that Word could not be here repeated; and so for *Song* was substituted *RIME*. It may be said, He took *Rime* from *Ariosto*, Cant. I.

Cosa, non detta in PROSA mai, ne in RIMA. But *Ariosto's* Poem is in *Rime*, Milton's neither in *Rime* nor *Prose*: So that this Argument is even yet unattempted in either of them. But it's v. 150. *Flow'd from their lips in Prose or numerous Verse*:

And in the *Mask*, one of his Juvenile Poems;

For I will tell you now
What never yet was heard in Tale or Song.

V. 28. *Nor the deep Tract of Hell.*] *Tract* is properly not a deep, to hide from view; but a plane expanded Surface, expos'd to view;

Terrasque tractusque maris, caelumque profundum. Better therefore, *Nor the deep GULPH of Hell*. So II. 12. *For since no Deep within her Gulph can hold*
Immortal vigour: And often besides.

V. 33

- Th' Infernal Serpent: He it was, whose guile,
 35 Stirr'd up with envy and revenge, deceiv'd
 The Mother of Mankind; what time his Pride *Thee,*
 Had cast him out from Heav'n, with all his host
 Of rebel Angels; by whose Aid aspiring
 * To set himself in Glory' above his Peers,
 40 He trusted to have equal'd the Most High,
 If He oppos'd; and with ambitious aim,
 Against the Throne and Monarchy of God
 Rais'd impious war in Heav'n and battel proud
 With vain attempt. Him the Almighty Pow'r
 45 Hurl'd headlong flaming from th' ethereal Skie,
 With hideous ruin and *combustion* down *confusion*
 To bottomless Perdition: there to dwell
 In adamantin Chains and penal Fire;
 Who durst defie th' omnipotent to arms.
 50 Nine times the space that measures day and night
 To mortal men, He with his horrid crew
 Lay *vanquish'd*, rolling in the fiery Gulf, *stonish'd on*
 * To Place and Glory' above the Son of God,

Confounded

V. 33. *Who first seduc'd them to that foul revolt?*
 Th' infernal Serpent.] A manifest Imitation of Ho-
 mer, Iliad. I. 8.

Τὸς τ' ἀπ' σφῶν θεῶν ἐπειτὶ ξυνέκρινε μάχεσθαι;
 Ἀντὶς καὶ Διὸς υἱός.

V. 35. *Deceiv'd The Mother of Mankind.* I be-
 lieve the Author spoke it thus, in address to Eve:
 which will raise the Sense; *Deceiv'd*
 THEE, Mother of Mankind.

V. 39. *To set himself in Glory' above his Peers.*
 Our Poet had not at first so settled his whole Scheme,
 as to be uniform and selfconsistent in all its Parts.
 Satan's Crime was not, to aim above his Peers:
 God himself had plac'd him above them; as Abdiel
 the good Angel says to Satan, V. 812. *Ingrate,*
In place thy self so high above thy Peers.
 His Ambition was to be above the Messiah, as it
 is at large shewn in the Sequel. Put it therefore
 thus, *Aspiring*

To Place and Glory' above the Son of God.
 So V. 662. Satan fraught.
With Envy' against the Son of God, &c.

Aspiring to a Throne is a juster Phrase, than Aspi-
ring to set ones self on a Throne.

V. 46. *With hideous ruin and combustion down.*
 Having said in Verse before, *Hurl'd headlong*
 FLAMING; he superfluously adds *Combustion*. But
 I doubt not, he gave it thus,

With hideous ruin and CONFUSION down.
 So II. 995. Spoken of the same Event;
With Ruin upon ruin, rout on rout,
Confusion worse confounded.

V. 52. *Lay vanquish'd*] *Vanquish'd* is too low a
 Word for the Occasion. They were more than
vanquish'd, even while in Heaven, VI. 851.

Of their vigour drain'd
Exhausted, spiritless, afflicted, fall'n.
 Our Author gave it, *Lay STONISH'D.* *stonish'd*, *sto-*
nied, *stounded*, *stunn'd*; common in the elder Poets.
 So here, v. 266.

Lie thus astonish'd on th' oblivious Pool.
 v. 281. *As we erewhile astounded and amaz'd,*
 And in the Argument: *Satan with his Angels, lying*
on the burning Lake, thunderstruck and astonish'd.

- Confounded, though immortal. But his doom
 Reserv'd him to more wrath: for now the *thought* *thoughts*
 55 Both of lost Happiness and lasting Pain
Torments him. Round he throws his baleful eyes, *Torment*
 That witness'd huge affliction and dismay
 Mix'd with obdurate pride and steadfast hate.
 At once, as far as Angels ken, he views
 60 The dismal situation waste and wild.
 A Dungeon horrible on all sides round,
 As one great furnace, flam'd: yet from those flames
 No Light, but rather *Darkness visible* *a transpicuous Gloom*
 Serv'd only to discover sights of woe:
 65 Regions of sorrow, doleful shades; where peace
 And rest can never dwell; hope never comes,
 That comes to all: but torture without end
 Still urges, and a fiery deluge fed
 With ever-burning sulphur unconsum'd.
 70 Such place eternal Justice had prepar'd
 For those Rebellious; here their pris'n ordain'd
 In *utter* darkness; and their portion set *outer*
As far remov'd from God and light of Heav'n; *So*
 * *As from the Centre thrice to th' utmost Pole.*
 * *Distance, which to express all Measure fails.*

O

Ibid. *Rolling in the fiery Gulf.*] The Poet gave it,
Rolling ON the fiery Gulf.
 As it has been twice quoted already. So v. 195.
His other parts behind Prone on the flood.
 v. 210. *Chain'd on the burning Lake.*
 v. 280. *Gro'ling and prostrate ON yon Lake of Fire.*

V. 54. *But now the thought*
Both of lost Happiness and lasting Pain
Torments him.
 The Thought of Happiness, and then the Thought of
 Pain, are not One, but Two. So that it's probable,
 Milton gave it in the Plural, *The Thoughts torment him.*

V. 63 *No Light, but rather Darkness visible.*] *Dark-*
ness visible and *Darkness palpable* are in due place
 very good Expressions: but the next Line makes
visible here a flat Contradiction. *Darkness visible* will
 not serve to *discover Sights of Wee* through it, but to

cover and hide them. Nothing is visible to the Eye,
 but so far as it is Opaque, and not seen through; not by
 transmitting the Rays, but by reflecting them back.
 To come up to the Author's Idea, we may say thus,
No Light, but rather A TRANSPICUOUS GLOOM.
Gloom is equivalent to *Darkness*; yet so as to be
 in some measure transparent. So here, v. 544.

All in a moment through the Gloom were seen.
 v. 244. *This mournful Gloom*
For that celestial Light.

II. 858. *Into this Gloom of Tartarus profound.*
 VIII. 14. *Through the wide transpicuous Air.*

V. 72. *In utter Darkness, As far remov'd from*
God.] *Utter Darkness* is absolute *Darkness*, and
 gives no notion of Place and Remoteness. The
 Poet therefore gave it, *OUTER Darkness*, as in Scrip-
 ture, Τὸ σκότος τὸ ἐξώτερον. So III. 16, read,
Through outer, and through middle Darkness born.

V. 74.

- 75 O how unlike the place from whence they fell !
There the Companions of his fall, o'erwhelm'd
With floods and whirlwinds of tempestuous fire,
He soon discerns; and weltring by his side
One next himself in pow'r, and next in crime,
80 Long after known in *Palaeftine*, and nam'd
Beëlzebub. To whom th' Arch-enemy,
And thence in Heav'n call'd *Satan*, with bold words
Breaking the horrid silence thus began:
If thou beest He! but O how fall'n; how chang'd
85 From Him, who in the happy realms of light
Cloath'd with transcendent brightness did'st outshine
Myriads tho' bright! If He, whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious Enterprize
90 Join'd with me once; now Misery *hath join'd* *doth join*
In equal Ruin: Into what Pit thou see'st *And To what depth*
From what highth fall'n: so much the stronger prov'd
He with his Thunder: and till then who knew
The force of those dire arms? Yet not for those,
95 Nor what the potent Victor in his rage
Can else inflict, do I repent, or change

(Though

V. 74. *As from the Center thrice to th' utmost Pole.*]
From the Center to the utmost Pole is vitious: The
Distance is much too little, and might have been
doubled thus with ease,

As thrice from Arctic to Antarctic Pole.

I would thus express it without any Comparifon
from things known to Us; which, though never fo
excessive, must needs fall too short:

So far remov'd from God and Light of Heav'n;
Distance, which to express all Measure fails.

V. 87. *In brightness didst outshine Myriads, tho'*
bright.] Imitated from *Homer*, *Odyf.* ζ. 110, where
Diana excels all her Nymphs in Beauty, though all
of them be beautiful.

Ῥαῖα δ' ἀειγώτῃ πέλεται, καλαὶ δ' ἑ τε παῖσσι.

V. 91. *Now Misery hath join'd In equal ruin.*] See
the Series of the whole Sentence; Whom mutual
League, united Counsels, equal Hope and Hazard

in our Revolt join'd with me ONCE, viz. in close
Friendship; Now *Misery has join'd*; in what? in
closer Friendship? no, *in equal Ruin*. Great Sense,
and great Comfort in this dire Calamity. Our Au-
thor spoke it, *Now Misery BOTH JOIN*

AND *equal Ruin*.

Equal Ruin, in reddition to *equal Hope*, now again
joins us in a stricter Friendship. He had in view
that celebrated Passage of *Ovid's Metam.* I,

O soror, O conjux, O femina sola superstes,
Quam commune mihi genus & patruelis origo,
Deinde torus junxit; nunc ipsa pericula jungunt.

Ibid. *In equal Ruin. Into what Pit thou see'st.*] The
Measure of this Verse is wrong; unless you make
Ruin a Monosyllable; which no Poet, I believe, has
yet done. *Milton* always allows it two Syllables: as
here, v. 46. *With hideous Ruin and combustion down.*
He spoke it thus,

AND

- (Though chang'd in outward lustre) that fix'd mind,
 And high disdain from sense of injur'd merit,
 That with the Mightiest rais'd me to contend;
 100 And to the fierce *Contention* brought along *Encounter*
 Innumerable force of Spirits arm'd,
 That durst dislike His Reign; and Me preferring,
 His utmost pow'r with adverse pow'r oppos'd
 In dubious battel on the plains of Heav'n,
 105 And shook his Throne. What, tho' the field be lost?
 All is not lost; th' unconquerable Will,
And study of Revenge, immortal Hate; *Slow*
 And Courage never to submit or yield:
 And what is else, Not to be overcome?
 110 That *Glory* never shall his wrath or might *Homage*
 Extort from Me, to bow and sue for grace
 With suppliant knee; and deifie His pow'r,
 Who from the terror of this Arm so late
 Doubted his Empire: that were low indeed;
 115 That were an ignominy and shame beneath
 This downfall: since by fate the Strength of Gods

And

AND equal Ruin. To what DEPTH thou see'st
 From what Highth fall'n!
 Depth is the natural Opposition to Highth, and
 not Pit. V. 542. To disobedience fall'n,
 And so from Heaven to deepest Hell.

V. 100. Rais'd me to contend, And to the fierce Con-
 tention.] Very dry this, and jejune. Contend, and
 presently again *Contention*, I believe our Author gave
 it, And to the fierce ENCOUNTER brought along.
 So II. 718. To join their dark Encounter in mid air.
 And VI. 220.

Millions of fierce encountring Angels fought.
 Spenser's Fairy Queen. I. 1. 1.
 As one for Knightly Jufts, and fierce Encounters fit.

V. 107. And study of Revenge, immortal Hate.]
 AND comes not well here; when Hate, that follows,
 has no Conjunction; and it slackens the course of
 Passion, which loves *Afyndeta*. Besides, Study wants
 its Epithet. Perhaps he gave it, SLOW, as II. 337.
 Revenge, tho' Slow. And I. 604. Waiting Revenge.

V. 110. That Glory never shall his wrath or might
 Extort from me, to bow and sue for grace.]

Glory is improper here: what is extorted from Satan,
 should be something from within him, his own
 Act, his Submission to sue for Grace. But *Glory*, viz.
 of God, is extraneous to Satan, not extorted from
 him, but a remote Consequence of his Submission.
 Better therefore in my Opinion thus,

That HOMAGE never shall his wrath or might
 Extort from me.

V. 125. Though in pain;
 Vaunting aloud, but rack'd with deep Despair.]
 This is embarrass'd: THOUGH in pain, BUT in de-
 spair, which BUT is THOUGH again; and a contrary
 Idea coming in the middle. Besides, Though in pain is
 low and vulgar. And ALOUD is unnecessary, when
 he spake to one close by his Side. Better thus, at once:
 So spake th' Apostat proud, with outward Vaunt,
 But inly rack'd with Pain and deep Despair.
 So Par. Regain'd, I. 466. But the subtle Fiend,
 Though inly stung with anger and disdain.

V. 127. And him thus answer'd soon his bold
 Compeer.] From the Words soon and BOLD, one
 would conceive a Character of the following
 Speech, as breathing Courage and Defiance. Mil-

And this empyreal Substance cannot fail;
 Since, through experience of this great event,
 In Arms not worse, in Foresight much advanc'd,
 120 We may with more successful hope resolve
 To wage by force or guile eternal war;
 Irreconcilable to our grand Foe,
 Who now triumphs, and in th' excess of joy
 Sole reigning holds the tyranny of Heav'n.

* So spake th' Apostat Angel, though in pain,
 126 Vaunting aloud, but rack'd with deep despair:
 And him thus answer'd soon his bold Compeer. *sad old*

O Prince, O chief of many throned Pow'rs,
 That led th' embattel'd Seraphim to war *led'st*
 130 Under thy conduct, and in dreadful deeds
 † Fearless endanger'd Heav'n's perpetual King;
 And put to proof his high Supremacy, *put'st*
 Whether upheld by strength, or chance, or fate:

* So spake th' Apostat proud, with outward Vaunt,
 But inly rack'd with Pain and deep Despair.

† Peerless endanger'd Heav'n's original King;

Too

ton, except here, always answers the Expectation he raises. But Belzebub in his following Answer is quite heartless and desponding. Who'll not believe the Author gave it thus?

And him thus answer'd SAD his OLD Compeer.
 As V. 94. Thus Adam answer'd sad.
 His old dear Companion; as Satan calls him, V. 673.

V. 129. That led; and 131, endanger'd.] If led and endanger'd, and put, be right; then the Sense is, Thrones, Powers; that led, &c. But it's better applied to Satan alone; and not make Belzebub commend himself and other Thrones for what Satan had made his own sole Glory. Therefore the Poet gave it, LEDST, and ENDANGER'DST, and PUT'ST: as V. 737. Laugh'st; Par. Reg. IV. 156. Reject'st; 493. Storm'st; 619. Hold'st.

V. 131. And in dreadful deeds, fearless.] If fearless be the right Reading; then the dreadful deeds must be those of Michael and the good Angels. But it's plain that they are here meant of Satan's Crew; for so II. 549; Others sing
 Their own Heroic deeds, but hapless fall.
 The Author therefore gave it,

And in dreadful deeds
 PEERLESS, endanger'd Heav'n's perpetual King.
 So here, Satan says, v. 113.
 Who from the terror of this Arm so late
 Doubted his Empire.
 Peerless, matchless; as IV. 608. 'Till the Moon
 Apparent Queen, unvail'd her peerless light.
 And so II. 487. Satan is call'd, Their matchless
 Chief; and VI. 246, spoken of the same Battel:
 Till Satan who that Day
 Prodigious power had shown, and met in arms
 No equal. Paradise Regain'd, I. 233.
 By matchless deeds express thy matchless Sire.
 Fairfax in Tasso, III. 59.
 Peerless in fight, in counsel grave and sound.

Ibid. Endanger'd Heav'n's perpetual King.] The Word perpetual does not accord with the rest: for by Them who acknowledg'd him perpetual, he could not be thought endanger'd. Better thus,
 Peerless, endanger'd Heav'n's ORIGINAL King.
 King from time immemorial; none heard of before him; as here, v. 639.
 Monarch in Heaven, upheld by old Repute.
 V. 147.

Too well I see and rue the dire event,
 135 That with sad overthrow and foul defeat
 Hath lost us Heav'n, and all this mighty host
 In horrible destruction laid thus low;
 As far as Gods and heav'nly Essences
 Can perish: for the mind and spirit remains
 140 Invincible, and vigour soon returns;
 Though all our glory' extinct, and happy state
 Here swallow'd up in endless Misery.
 But what, if he our Conqu'ror (whom I now
 Of force believe Almighty, since no less
 145 Than such could have o'er-powr'd such force as ours)
 Have left us this our spirit and strength entire
Strongly to suffer and support our pains?
 That we may so suffice his vengeful ire:
 Or do him mightier service, as his Thralls
 150 By right of war: whate'er *his* business be,
 Here in the heart of Hell to work in fire,
 Or do his errands in the gloomy Deep.
 What can it then avail, though yet we feel

*Stronglier**our*

Strength

V. 147. *Strongly to suffer and support our Pains.*] The Sense plainly requires, *What, if God has left us our Strength entire, to suffer our Pains the MORE strongly?* Therefore the Author gave it,

STRONGLIER to suffer and support our pains?
 So he always uses to contract such Words into two Syllables; as in the following Verse,
And do him mightier service in the deep.
 And VI. 731. *And gladlier shall resign.*
 So happier, worthier, &c.

V. 150. *Whate'er his business be.*] His Business? God to work in Fire, or to do his own Errands in Hell? These Businesses Belzebub supposes God would injoin the Devils. He gave it therefore,
Whate'er OUR business be. As v. 159. *our task.*

V. 154. *Or eternal being.*] To feel Strength or eternal being, is an improper Expression: for if Being in general may be felt; yet they could not feel it as it is Eternal: for then they could not have feared Annihilation, as Belzebub does, II. 146. The Author spoke it,
 80 II. 98. *HAVE eternal being.*
 Happier far,
 Than miserable to have eternal being.

Or it may be varied thus,
 Strength unimpair'd; enjoy eternal being.

V. 157. *To be weak is miserable.*] The Printer here has bestowed upon our Poet absolute Nonsense. To be weak is not by consequence to be miserable. Adam was frail and weak, even while he was happy in Paradise. But it's no Answer to Belzebub's Speech. He complain'd not of Weakness; on the contrary, he own'd that Vigour was return'd, and their Strength was undiminish'd: but he doubted what God's Design was in placing them in Hell, whether they should work for him, or merely suffer pain. To which Satan here should answer, That either way, working or suffering, 'twas miserable for them to live in Hell. The Author therefore gave it,

To be HERE is miserable. Or rather thus,
Fall'n Cherub, here to dwell is miserable.
 As II. 57. *And for their dwelling place*
Accept this dark opprobrious den of shame.
 And II. 86. *What can be worse, Than to dwell here?*
 And I. 47. *To bottomless Perdition, there to dwell*
Enchain'd in adamant and circling Fire.

V. 159;

Strength undiminish'd, or eternal being,
155 To undergo eternal Punishment?

have

Whereto with speedy Words th'Arch-Fiend reply'd:

Fall'n Cherub, *To be weak* is miserable,
Doing or Suffering: But of this be sure,
To do ought Good *never will* be our task,
160 But ever to do Ill our sole delight;
As being the contrary to His high will
Whom we resist. If then his Providence
Out of our evil seek to bring forth good,
Our labour must be to pervert that end,
165 And out of good still to find means of evil:
Which oft times may succede, so as perhaps
Shall grieve him, if I fail not; and *disturb*
His inmost Counsels from their destin'd aim.
But see the angry Victor hath *recall'd*
170 His *Ministers* of vengeance and pursuit
* *Back to the gates of Heav'n*: the sulphurous Hail,
Shot after us in storm, o'er-blown hath laid
* *That drove us down to Hell.*

Here to dwell

will never

disturb

repress'd

Instruments

the

V. 159. Never will be our task.] Smoother and stronger Accent thus.

To do ought Good WILL NEVER be our task.

V. 167. And disturb ---- from their destin'd aim.] To disturb from aim, instead of divert, avert, does not reach up to our Poet's usual Exactness. I persuade my self, he gave it, TO DISTURN

His inmost counsels from their destin'd aim.

The Sense is unexceptionable, and the Word is authoris'd by our Chaucer, in Troilus and Cressid. III. 719. ---- And all this harm DISTURN.

In two other places, his Copies, perhaps erroneously, now have it, MISTURN. Disturnare, a vulgar Word, *Italic*; as *Gallie Detourner*. And who knows not Milton's Inclination to revive old Words, or even coin new ones, especially with the *Italian Stamp*?

V. 169. Hath recall'd His Ministers of Vengeance.] That is, the Good Angels; whom our Author in his first Three Books describes, as pursuing the vanquish'd Rout with Fire and Thunderbolts, down through the Chaos, even to Hell's Gates.

This is a fine Idea; but in the Sixth Book, where Raphael makes the Narrative of those Battels, the Author chang'd this Idea for another, yet better; making the Messiah alone perform all himself, Michael and all his Hosts standing still, and looking on. So that Satan's Crew leap'd down spontaneously from Heaven; Fire and Thunder pursuing them, but no Angels. As VI. 864.

Headlong themselves they threw

Down from the verge of Heav'n: eternal wrath
Burnt after them to the bottomless Pit.

So in Paradise Regain'd, I. 90.

When His fierce Thunder drove us to the Deep.

These few Passages therefore must be alter'd, to make this noble Poem consistent; and 'tis pity the blind Author had so good an Excuse for not doing it himself. This before us, may be thus adjusted,

But see the angry victor hath REPRESS'D

His INSTRUMENTS of vengeance, and pursuit

THAT DROVE US DOWN TO HELL.

First Instruments in general mention'd, then specified Hail and Thunder.

- The fiery Surge, that from the Precipice
Of Heav'n receiv'd us falling; and the Thunder,
175 Wing'd with red lightning and impetuous rage,
Perhaps hath spent *his* shafts, and ceases now
To bellow through the vast and boundless Deep.
Let us not slip th' Occasion, whether scorn
Or satiate fury yield it from our Foe.
180 Seest thou yon dreary Plain, forlorn and wild,
The seat of desolation, void of light,
Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves;
185 There rest, if any Rest can harbour there:
And re-assembling our afflicted Powers,
Consult how we may henceforth most offend
Our Enemy, our own loss how repair;
How overcome this dire calamity;
190 What reinforcement we may gain from Hope;
If *not*, what resolution from Despair.
Thus *Satan* talking to his nearest Mate
With head up-lift above the wave, and eyes

*its**none*

That

V. 176. *Perhaps hath spent his shafts.*] Thunder here is not made a Person; so that the Author gave it, *ITS* shafts.

V. 191. *If not, what resolution.*] WHAT reinforcement; to which is return'd. If NOT: a vicious Syntax: but the Poet gave it, *IF* NONE.

V. 197. *At whom the Fables name.*] These four Lines from the Fables I am unwilling to believe Milton's. He compares *Satan* here to a Whale, so big as to be mistaken for a Promontory of Land. What need then of these fabulous Monsters, vulgar and known to the lowest Schoolboys, which make the sentence to lag; and the Sense to dwindle? To be in the *Den of Tarsus*, doth not make *Typhon* the bigger: and *Briareos* Four Syllables, for *Briareus* Three.

Et centumgeminus *Briareus* & belua *Lernæ*, cannot be justified. For though *Hesiod* has *Βελέπτερος*, it's pronounc'd *Briarôs*, as *Κροκόδειος* is *Crocodô*. Lastly, to call a Whale *the Sea-beast*; what stuff is it? I leave them therefore to the Reader,

content to set a Mark upon them, as supposing them, and more hereafter of this sort, *spurious*; and as knowing by other Passages, that our Poet, blind, and then poor and friendless, had frequently foul Play.

V. 202. *Created hugest, that swim th' Ocean stream.*] This Verse has Accents very absonous. To smooth it, I take the Rise from v. 196. ejecting the four Lines intermediate; *In bulk like that*

*Leviathan, whom God the vastest made
Of all the Kinds, that swim the Ocean stream.*
And note, that v. 201. for WHICH God, &c. the Author must have given it WHOM; since in the Line following he says HIM.

V. 203. *On the Norway foam.*] We allow *Foam* to be sometimes put for Sea or *Water* by our best Poets, especially those that are forc'd to it for Rime. As *Spenser* in his *Epithalamion* says to the Sun, *Haste thee, thou fairest Planet, to thy home
Within the Western Foam.*

But here it comes unhappily; for it must be very solid

That sparkling blaz'd; his other parts besides
 195 Prone on the flood, extended long and large,
 Lay floating many a rood; in bulk *as huge*
 [*As whom the Fables name, of monstrous size,*
 Titanian, or Earth-born, that warr'd on Jove,
 Briareos, or Typhon whom the Den
 200 By ancient Tarsus held, or that Sea-beast]
 * *Leviathan*, which God of all his works
 Created hugest that swim th' Ocean stream:
 Him haply slumb'ring on the Norway foam,
 The Pilot of some small night-founder'd Skiff,
 205 Deeming some Island oft, as Sea-men tell,
 With fixed Anchor in his *skaly* rind,
 Moors by his side under the Lee; while night
 Invests the Sea, and wished morn delays.
 † *So stretch'd out huge in length the Arch-fiend lay,*
 210 Chain'd on the burning Lake: nor ever thence
 Had ris'n or heav'd his Head, but that the Will
 * *Leviathan*, whom God the vastest made
 Of all the Kinds, that swim the Ocean stream.
 † *So vast, stretch'd out in length, th' Arch-rebel lay,*

like that

flood
nigh-

skinny

And

Solid Foam, that can support a sleeping Whale.
 Better therefore with plain Simplicity, FLOOD or
 DEEP.

V. 204. *Night-founder'd Skiff.*] Foundering in the
 Sea Phrase is *sinking* by a Leak in the Ship. So
 that *Night* alone never can founder. Besides,
Night is here superfluous; for in the close of this
 same Comparison he has *Night* again, *While Night*
invests the Sea. The Poet gave it thus,

The Pilot of some small NIGH-founder'd Skiff;
Nigh-founder'd, almost founder'd. A good Excuse,
 why in that Extremity, and in the Dark, they
 took a Whale for firm Land: so II. 940. speak-
 ing of *Satan* caught in a sort of Bog,

Nigh-founder'd on he fares.

Our Poet in VII. 412. describes this *Leviathan*
 again, as sleeping on the Deep like a *Promontory*,
 or swimming like a *moving Land*: Could he have
 revised his whole Work, he woud have avoided
 the Repetition.

V. 206. *In his skaly rind.*] SKALY rind is un-

lucky here; for it falls out contrary, that the
 Whale has no Scales; or if he had them; by Pro-
 portion with other Fish, they would be so large,
 thick, and solid, that no Seaman could fix his An-
 chor through them. But the Author gave it other-
 wise, *With fixed Anchor in his SKINNY rind.*
 'Tis truly a Skin, so soft and thick, as to make
 it not incredible, that a small Anchor may be
 fix'd there without the Whale's feeling the Wound.
 They are struck with Harping-Irons, which can-
 not pierce a *skaly* Crocodile.

V. 209. *So stretch'd out huge in length the Arch-*
fiend lay.] Here *Arch-fiend* has the Tone in the
 first Syllable, disagreeably; better above v. 156.
Th' Arch-fiend replied. Besides, *so stretch'd out*, that
 is, *as the Whale lies stretch'd out.* But that is im-
 proper; for the Whale cannot *stretch out* or con-
 tract any of his Joints: he is always of the same
 Length; whether his Tail be bent or straight.
 Better therefore thus,

So vast, stretch'd out in length, th' Arch-rebel lay.
Arch-rebel, as v. 31. *Arch-enemy.* See VII. 414.

- And high Permission of all-ruling Heaven
 Left him at large to his own dark designs:
 That with reiterated crimes he might
 215 Heap on himself damnation, while he sought
 Evil to others: and enrag'd might see
 How all his malice serv'd but to bring forth
Infinite goodness, grace, and mercy shewn *New Proofs of*
 On Man by him seduc'd; but on himself
 220 Treble confusion, wrath, and vengeance pour'd.
 Forthwith upright he rears from off the Pool
 His mighty Stature; on each hand the Flames
 Driv'n backward slope their pointing spires, and roll'd
 In billows, leave i'th' midst a *horrid* Vale. *gaping*
 225 Then with expanded wings he steers his flight
 Aloft, incumbent on the dusky Air
 That felt unusual Weight, 'till on dry Land
 He lights, * *if it were Land that ever burn'd*
 With solid, as the Lake with liquid fire:
 230 And such appear'd in hue, as when the force
 Of subterranean Wind transports a Hill
 Torn from *Pelorus*, or the shatter'd side
 * *If Land it might be call'd, that*

Of *

V. 218. *Infinite goodness.*] *Infinite goodness*, in other Places, very proper, seems here a little too high. For *Justice* and *rigid Satisfaction* was exacted for *Adam's Sin*: As the Poet sets it forth in Books III. and X. Rather therefore here,

NEW PROOFS of Goodness, Grace, and Mercy shewn.

V. 224. *Leave i'th' midst a horrid Vale.*] When *Satan* rais'd himself out of the Lake; by that Motion he made the fiery Waves to mount and roll on both sides of him, and in the midst, under him made a hollow. This is describ'd from Nature. But why is that Hollow *peculiarly call'd Horrid*? surely, the quiet *Vale* between was less horrid than the surrounding and tossing *Billows* with their threatening *Spikes*. I would therefore have made it thus,

In Billows, leave i'th' midst a GAPING Vale.

V. 228. *If it were Land that ever burn'd.*] This Verb WERE instead of Propriety about the Name,

makes a Doubt about the Thing. Rather therefore, *If Land IT MIGHT BE CALL'D, that burn'd. EVER burn'd*, without doubt; and that's inculcated every Page. But it's needless here; 'tis enough for the Doubt what to call it, if it was burning at that time.

V. 234. *Combustible* And fuel'd entrails] Our Author here endeavours at a lofty Description of Mount *Aetna*; but as his Editor has us'd him, he expires in a swoln and empty Bombast. Who else ever said FUEL'D? or allowing it, is it not the very same with *Combustible*? And what is, AID THE WINDS? What Winds? Does the *subterraneous Wind* Aid it self? Nonsense. Or aid the natural Winds, that blow regularly? a desirable Aid indeed. Let's try, if we can retrieve the Author's Words:

Whose combustible

SULFUREOUS Entrails, thence conceiving Fire,
 Sublim'd with mineral Fury, TAKE THE WING.

A

Of thund'ring *Ætna*, whose combustible
 And fuel'd entrails thence conceiving Fire,
 235 Sublim'd with mineral fury, aid the Winds, *sulfureous*
 And leave a singed bottom all involv'd *take the Wing*
 With stench and smoak: Such Resting found the Sole
 Of unblest'd feet. Him follow'd his next Mate, *feet unblest'd.*
 Both glorying to have scap'd the *Stygian* flood,
 240 As Gods, and by their own recover'd strength,
 Not by the sufferance of supernal Power.
 Is this the Region, this the Soil, the Clime,
 Said then the lost Arch-Angel, this the Seat
 That we must change for Heav'n? this mournful Gloom
 245 For that celestial Light? Be' it so, since He
 Who now is Sov'rain can dispose and bid
 What shall be right: farthest from him is best,
 Whom Reason [*hath*] equal'd, Force hath made supreme
 Above his equals. Farewell happy Fields,
 250 Where Joy for ever dwells! Hail Horrors, hail
Infernal world! and Thou, profoundest Hell, *Eternal Woe!*
 Receive thy new Possessor; one who brings *Welcome*
 A Mind not to be chang'd by Place or Time.
 The Mind is its own place, and in it self

Can

* A bad Writer and a blotted Copy might cause such Mistakes.

V. 238. Of unblest'd feet.] Better accent thus, the sole of feet unblest'd.

V. 247. Farthest from Him is best.] This is express'd from the Greek Proverb, Πόρρω Διός τε καὶ ἀεργαυῆ: Far from Jupiter, but far too from Thunder.

248. Whom Reason hath equal'd.] Both Sense and Measure are damag'd by that HATH, which could not come from the Poet.

V. 251. Infernal world! and Thou, profoundest Hell.] 'Tis certain, that Infernal World here and profoundest Hell mean the very same; so that Satan addresses himself twice to One thing, as if it were Two. A Fault, neither to be forgiv'n Milton, nor suspected of him. But I am persuaded, he gave it, Hail, Horrors! Hail, ETERNAL WOE.

But this the Editor thought to be a Saying too desperate, even for the Devil himself, and therefore he chang'd it into *Infernal World*; not attending, that by this he made the Passage Tautology. But Satan's Character is the better kept up by his saluting and congratulating *Eternal Woe*. He knew well, that was his unchangeable Doom; and he was not scared with the mere Word. This paints him to the Life, his obdurate Mind, his unconquerable Will, His Courage never to submit or yield. So that to salute and welcome His own Punishment, shews a Temper and Disposition truly Satanical.

V. 252. Receive thy new Possessor.] After the preceding Words Farewell and Hail; He could scarce miss going on in the same Salutation Stile, WELCOME thy new Possessor.

As in his *History of Britain*, p. 63. To welcome their new General, and in *Christ's Nativity* a Juvenile Poem,

To welcome him to this his new Abode.

V. 259.

- 255 Can make a Heav'n of Hell, a Hell of Heav'n.
 What matter where, if I be still the same,
 And what I should be; all but less than he
 Whom Thunder hath made greater? Here at least
 We shall be Free; th' Almighty hath *not built*
 260 Here for his Envy; will not drive us hence:
 Here we may reign secure: and in my choice
 To reign is worth ambition, tho' in Hell:
 Better to reign in Hell, than serve in Heav'n.
 But wherefore let we then our faithful Friends,
 265 Th' associates and copartners of our loss,
 Lye thus astonish'd on th' oblivious Pool;
 And call them not to share with us their part
 In this unhappy mansion, or once more
 With rallied Arms to try what may be yet
 270 Regain'd in Heav'n, or what more lost in Hell?
 So *Satan* spake, and him *Bēelzebub*
 Thus answer'd: Leader of those Armies bright,
 Which but th' Omnipotent none could have foil'd,
 If once they hear that Voice, their liveliest pledge
 275 Of hope in fears and dangers, heard so oft
 In worst extremes, and on the perilous edge
 Of battel when it rag'd, in all assaults
 Their surest signal; they will soon resume
 New Courage and revive, tho' now they lye
 280 Grov'ling and prostrate on yon Lake of Fire,
 As we erewhile, astounded and amaz'd:

no Butt.

No

V. 259. *God hath not built Here for his Envy.*] To raise Sense from mere Nonsense is much easier and surer of Acceptance, than to raise still Better Sense from Good or Tolerable. No doubt, God *built* Hell, as a Receptacle for Satan and his Crew: but to say, *He built it not for his own Envy*, as if he could ever wish to change Places with them, is something extravagant. Let's reduce Milton's own Words:

Th' Almighty hath NO BUTT

Here for his Envy, will not drive us hence.

No Butt, no Object, no Scope for his Envy here; He cannot think the Place too good and delightful for us.

V. 282. *Fall'n such a pernicious Highth*] *Fall'n a highth* is not common Sense: and a *Pernicious Highth* is not a whit better. The Poet gave it, *No wonder, fall'n FROM such PRODIGIOUS Highth.* *Fall'n from*, as v. 92. *From what Highth fall'n*, and V. 542.

O Fall

From what high State of Bliss into what Woe! And here v. 173. *That from the Precipice Of Heav'n receiv'd us falling.* From which last Passage some perhaps will rather read it here,

No wonder fall'n from such PRECIPITOUS Highth.

V. 287. *Like the Moon, whose Orb, &c.*] The Moon,

- No wonder, fall'n *such a pernicious highth. from such prodigious*
 He scarce had ceas'd, when the superior Fiend
 Was moving toward the shore; his pond'rous Shield,
 285 Ethereal temper, massie, large and round,
 Behind him cast; the broad Circumference
 * *Hung on his Shoulders, like the Moon, whose Orb*
 Thro' Optick Glass the *Tuscan Artist* views
 At Ev'ning from the Top of *Fesolè*,
 290 Or in *Valdarno*, to descry new Lands, *Sights,*
Rivers or Mountains in her spotty Globe. *Europes or Asias*
 His Spear, to equal which the tallest Pine
 Hewn on *Norwegian* hills to be the Mast
 Of some great Admiral were but a Wand,
 295 He walk'd with to support uneasy steps
 Over the burning Marle, not like those steps
 On Heaven's Azure: and the torrid clime
 Smote on him sore besides, vaulted with Fire.
 Nathless he so endur'd, 'till on the Beach
 300 Of that inflamed Sea he stood, and call'd
 His Legions, Angel Forms; who lay entranc'd
 Thick as autumnal Leaves that strow the brooks
 In *Vallombrosa*, where th' *Etrurian* shades
 High over-arch'd embowr; or scatter'd sedge
 305 Afloat, when with fierce winds *Orion* arm'd *Red-Sea Gulph.*
 Hath vex'd the *Red-Sea Coast*: [*whose waves o'erthrew*
Busiris and his Memphian chivalry,
 * *Shone spacious; like the Moon, whose Orb enlarg'd*

While

Moon, as she appears to the naked Eye, is too small a Comparison. As it's *magnified* by the Telescope, is the fittest one possible. But this *Magnifying* the Author quite omits here; and so the *Optic Glass* is brought in impertinently. It should have been thus, or something like it;

The broad Circumference

SHONE SPACIOUS, like the Moon, whose Orb ENLARG'D

Thro' Optic Glass.

Hung on his Shoulders is already intimated in *Behind him cast*.

V. 290. *To descry new Lands.*] *Rivers and Mountains* are included in *Lands*; nor can They be descried through the best Glasses Now improv'd: much less Then by the *Tuscan Artist*. Would it not be better thus? --- *To descry new SIGHTS,*

EUROPES or ASIAs in her spotty Globe.

Our Author, or rather our Editor, as is there shewn, has *Galileo* and his *Glass* again, Book V. 261.

V. 306. *Hath vex'd the Red-Sea Coast.*] *Sedge* floated, because the Winds had vex'd the *Coast*. Why

- While with perfidious hatred they pursu'd
 The Sojourners of Goshen, who beheld
 310 From the safe shore their floating Carcases
 And broken Chariot Wheels.] So thick bestrown,
 Abject and lost lay these, covering the Flood,
 Under amazement of their hideous change. Under th'
 He call'd so loud, that all the hollow Deep
 315 Of Hell resounded: Princes, Potentates,
 Warriours, the Flow'r of Heav'n, once yours, now lost
 If such Astonishment as this can seize
 Eternal Spirits: Or have ye chos'n this place
 After the toil of Battel to repose
 320 Your wearied vertue, for the ease you find
 To slumber here, as in the Vales of Heav'n?
 Or in this abject posture have ye sworn
 T' adore the Conqueror? who now beholds
 Cherub and Seraph rolling in the Flood, on
 325 With scatter'd Arms and Ensigns, till anon
 His swift pursuers from Heav'n Gates discern watchful Legions
 Th' advantage, and descending tread us down
 Thus drooping, or with linked Thunderbolts
 Transfix us to the bottom of this Gulfe. Fast fix
 Awake.

Why the Coast? when the Sedge could only be
 torn up and float by the Winds vexing the Water,
 where the Sedge grew. Besides, *The Red-Sea Coast*,
 whose Waves is strange Syntax; when in due
 Construction it cannot be the Red-Sea's Waves, but
 the Coast's Waves, quite absurd. We cannot
 doubt, but the Author gave it,

Hath vex'd the Red-Sea GULPH.

As it is commonly call'd, now and then too, *The Arabian Gulph.*

Ibid. *Whose waves o'erthrew Buziris.*] Here again, I suspect his Friend's Courtesy bestow'd six Lines upon our Poet. They are in the Whole impertinent, and in Parts vicious. What's that single Event of *Moses's* passing that Sea, to a constant Quality of it, that in stormy Weather it is strow'd with Sedge? whence in our Bible it's call'd *Jam Suph*, the Sedgey Sea. Did that Passage perpetually increase the Quantity of scatter'd Sedge? And what Authority for making *Pharaoh* to be Bu-

siris; their Times and Characters no ways agreeing? Again, *Chivilry* for *Cavalry*, and *Cavalry* for *Chariotry*, twice wrong. Besides, our Author, XII. 205. describes the same Passage of *Moses* with all its Circumstances, and much better than here.

V. 324. *Rolling in the Flood.*] The same Mistake of the Printer here again repeated, IN for ON the Flood. See above v. 52.

V. 326. *His swift Pursuers.*] Our Poet's first Idea, mention'd before v. 170, continues yet, That the Victor Angels pursued the others to Hell. To accommodate this Place to the Sequel, it may be alter'd thus,

His WATCHFUL LEGIONS from Heav'n Gates discern.

V. 329. *Transfix us to the bottom.*] To transfix is to pierce quite through the Body,

Illum expirantem transfixo pectore flammis,
 and its Signification is there bounded and closed:
 so

- 330 Awake, arise: Or be for ever fall'n.
 They heard, and were abash'd, and up they sprung
 Upon the wing; as when men wont to watch
 On duty, sleeping found by whom they dread,
 Rouze and bestir themselves ere well awake.
 335 Nor did they not perceive the evil plight
 In which they were, or the fierce pains not feel;
 Yet to their General's voice they soon obey'd
 Innumerable. As when the potent Rod
 Of *Amram's* Son, in *Ægypt's* evil day,
 340 Wav'd round the coast, up call'd a pitchy cloud
 Of Locusts, warping on the Eastern Wind,
 That o'er the *realm of impious Pharaoh* hung *impious Head of*
 Like Night, and darken'd all the land of Nile:
 So numberless were those bad Angels seen,
 345 Hovering on wing under the Cope of Hell
 'Twixt upper, nether, and surrounding Fires:
 Till, *as* a signal giv'n, th' uplifted Spear *at*
 Of their great Sultan waving to direct
 Their course, in even balance down they light
 350 On the firm Brimstone, and fill all the Plain.
 [*A multitude, like which the populous North*

Pour'd

so that to Transfix to a thing, on on a thing cannot be justly said. I believe our Poet gave it thus,

FAST fix us to the bottom of this Gulph.

In II. 180. *Shall be hurl'd Each on his Rock transfix'd, the Construction is, Hurl'd on his Rock, not Transfix'd on his Rock;*

Turbine corripuit, scopuloque infixit acuto.

If perhaps even there it was not dictated,

Each on his Rock INFIX'D.

V. 337. *To their General's voice obey'd.*] It has been said, that *obey to a Voice*, instead of what is now legitimate, *obey a Voice*, was first innovated by Milton. But Chaucer and Spenser generally speak so: He as in the *Legend of Women*,

That as an Harp obeyeth to the Hand,

The other in *Fairy Queen* III. 11. 35.

Lo! now the Heav'ns obey to me alone.

V. 342. *That o'er the Realm of impious Pharaoh.*] Here's want of Attention, not of Judgment, in

our Author: The *Realm of Pharaoh*, and the *Land of Nile* are both one and the same. To avoid this Tautology, it may be chang'd thus,

That o'er the impious HEAD of Pharaoh hung.

V. 347. *As a Signal giv'n.*] The *uplifted Spear* was not *as* a Signal, but the Signal itself. The Author gave it, Till *at* a Signal giv'n.

V. 351. *A multitude, like which.*] I suspect the following five Verses to be spurious. After he had compared the Devils for number to the Cloud of *Locusts* that darken'd all *Ægypt*, as before to the *Leaves* that cover the Ground in Autumn; 'tis both to clog and to lessen the Thought, to mention here the *Northern Excursions*, when all Human Race would be too few. Besides, the Diction is faulty: *Frozen Leins* are improper for Populoufness: *Gibraltar* is a new Name, since those Inroads were made: and to *spread* from thence to the *Libyan Sands*, is to spread over the Surface of the Sea.

D

V. 359.

- Pour'd never from her frozen loyns, to pass
Rhene or the Danaw, when her barbarous sons
Came like a Deluge on the South, and spread
355 Beneath Gibraltar to the Libyan sands.]*
Forthwith from every squadron and each band
The Heads and Leaders thither haste where stood
Their great Commander; God-like shapes and forms
Excelling Human, Princely Dignities, Chief among Myriads,
360 And Powers, that erst in Heaven sat on Thrones;
Tho' of their names in Heav'nly records now
Be no memorial; blotted out and ras'd,
By their rebellion, from the *Books of Life.* *Book*
Nor had they yet among the Sons of Eve
365 Got them new Names, 'till wandring o'er the Earth,
Thro' God's high sufferance for the trial of man,
By falsities and *lies* the greatest part *wiles*
Of Mankind they *corrupted* to forsake *seduced*
God their Creator, *and th' invisible* *His*
370 *Glory' of him that made them,* to transform *Unfigurable Glory*
Oft to the Image of a Brute, *adorn'd* *senseless Brute.*
[*With gay Religions full of Pomp and Gold,*]
And Devils to adore for Deities.
Then were they known to Men by various Names,
375 And various * *Idols thro' the Heathen World.*
* *Attributes through all the*

Say,

V. 359. *Forms Excelling Human.*] After God-like Shapes to add that they *Excell Human Shape* is to sink instead of rising. He is speaking of Archangels, who excell'd even among Angelic Forms. Among many ways, it may be alter'd thus,
CHIEF AMONG MYRIADS, *Princely Dignities.*

V. 363. *From the Books of Life.*] The Author spoke it, *Book of Life*, according to the Scriptures, not plural.

V. 367. *By Falsities and Lies.*] How are *Falsities* distinguish'd here from *Lies*? From the Author it might come thus,
By *Falsities* and *WILES*,

V. 368. *Corrupted to forsake.*] Rather *SEDUCED*.

V. 370. *Glory of him that made them.*] In the Verse before he had said *Creator*, and now adds *Him that made them*, which is *Creator* over again. All this Passage is negligently done, as if the Poet was then tired or sleepy.

372. *Adorn'd With gay Religions.*] A Brute *adorn'd with Religions*, and *Religions full of Gold* are Expressions to me unintelligible. The whole Passage may be something mended thus,
*God their Creator; His invisible
Unfigurable Glory to transform
Oft to the Image of a senseless Brute;
And Devils to adore for Deities.*

Leaving

Say, Muse, their Names *then* known, who first, who last, *when*
 Rouz'd from *the* slumber *on* that fiery Couch *their off*
 At their great Emperor's call; *as* next in worth *and*
 Came singly where he stood on the bare Strand;
 380 While the promiscuous croud stood yet aloof.
 The chief were those who from the Pit of Hell
 Roaming to seek their prey on earth, durst fix
 Their seats long after next the seat of God,
 Their altars by his altar, Gods ador'd
 385 Among the Nations round; and durst abide
Jehovah thund'ring out of *Sion*, thron'd
 Between the Cherubim: yea, often plac'd
 Within his Sanctuary it self their Shrines,
 Abominations; and with cursed things.
 390 His holy rites and solemn feasts prophan'd,
 And with their darkness durst affront his light.
 First *Moloch*, horrid King, besmear'd with blood
 Of human *sacrifice*, *and* parents tears; *victims, and with*
 Tho' for the noise of Drums and Timbrels loud
 395 Their childrens cries unheard, that past thro' Fire
 To his grim Idol. Him the *Ammonite*
 Worship'd in *Rabba* and her watry Plain,
 In *Argob* and in *Basan*, to the stream
 Of utmost *Arnon*. Nor content with such
 400 Audacious neighborhood, the wisest heart

Of

Leaving out one whole Line, as not capable of Emendation.

V. 375. *And various Idols thro' the Heathen World.* Why only the *Heathen World*? When the first and most he names *Moloch*, *Chemos*, *Baal*, *Astareth*, &c. were worship'd in *Israel* too. The Word *Idols* too is here used in a Sense uncommon. Better therefore, By various Names, And various ATTRIBUTES through ALL the World. Attributes, Powers, Numina; as *Mars* for War, *Venus* for Love, *Minerva* for Arts, &c.

V. 376. Say, Muse, their Names *then* known.] He must needs have given it, WHEN known. Here

in Imitation of *Homer* and *Virgil*, who give Catalogues of their Captains and Forces, our Author gives a List of the principal Devils with their Characters; but 'tis not the finest Part of his Poem.

V. 377. Rouz'd from the Slumber on that fiery Couch.] Surely he gave it thus, Rouz'd from THEIR Slumber OFF that fiery Couch. Rouz'd off rather than slumber on.

V. 393. With Blood Of human Sacrifice, and Parents Tears.] At first reading this strikes one, as if it was *The Blood of Tears*. To avoid which, he had better have said, Besmear'd with Blood Of human VICTIMS, and WITH Parents Tears.
 D 2 V. 406.

- Of *Solomon* he led by fraud to build
 His Temple right against the Temple' of God
 On that opprobrious Hill; and made his Grove
 The pleasant Valley' of *Hinnom*, *Tophet* thence
 405 And black *Gehenna* call'd, the type of Hell.
 Next *Chemos*, th' *obscene* dread of *Moab's* sons, *Dread obscene*
 From *Aroer* to *Nebo*, and the Wild
 Of southmost *Abarim*; in *Hesebon*
 And *Horonaim*, *Seon's* realm, beyond
 410 The flow'ry Dale of *Sibma*, clad with Vines,
 And *Eleala* to th' *Asphaltic* Pool:
Peor his other Name, when he entic'd
Israel in *Sittim* on their march from *Nile*,
 To do him wanton rites, which cost them woe.
 415 Yet thence his lustful Orgies he enlarg'd
 Ev'n to that Hill of scandal, by the Grove
 Of *Moloch* homicide, Lust hard by Hate:
 Till good *Josiah* drove them thence to Hell.
 With these came they, who from the bord'ring flood
 420 Of old *Euphrates* to the Brook that parts
Aegypt from *Syrian* ground, had general names *Bound*,
 Of *Bäalim* and *Ashtaroth*, those Male,
 These *Feminine*. For Spirits, when they please, *Female deem'd*
 Can either Sex assume or both; so soft
 425 And uncompounded is their Essence pure,
 Not ty'd or manac'd with joint or limb,
 Nor founded on the brittle strength of bones,
 Like cumbrous flesh: but in what shape they chuse
 Dilated or condens'd, bright or obscure,
 430 Can execute their airy purposes,
 And works of love or enmity fulfil.
 For these the race of *Israel* oft forsook

Their

V. 406. *Th' obscene Dread of Moab's Sons.*] This I believe, he dictated it,
 is harsh Accent. Better thus, *Aegypt from Syrian BOUND.*
 Next *Chemos*, *Dread obscene of Moab's Sons.*

V. 423. *Those Male, These Feminine.*] *Feminine* does not respond to *Male*, but to *Masculine*.
 V. 421. *That parts Aegypt from Syrian ground.*] This

Their living Strength, and unfrequented left
 His righteous Altar, bowing lowly down
 435 To bestial Gods: for which their heads as low
 Bow'd down in Battle, sunk before the Spear
 Of despicable foes. With these in troop
 Came *Astoreth*, whom the *Phœnicians* call'd
Astarte, Queen of Heav'n, with crescent Horns;
 440 To whose bright Image nightly by the Moon
Sidonian Virgins paid their vows and songs;
 In *Sion* also not unsung, where stood
 Her Temple on th' offensive Mountain, built
 By that uxorious King, whose heart tho' large,
 445 Beguil'd by fair Idolatresses, fell
 To Idols foul. *Thammuz* came next behind,
 Whose annual Wound in *Lebanon* allur'd
 The *Syrian* Damsels to lament his fate
 In am'rous ditties all a Summer's day:
 450 While smooth *Adonis* from his native Rock
 Ran purple to the Sea, suppos'd with blood
 Of *Thammuz* yearly wounded: the Love-tale
 Infected *Sion's* Daughters with like heat;
 Whose wanton passions in the sacred Porch
 455 *Ezekiel* saw, when by the Vision led
 His Eye survey'd the dark Idolatries
 Of alienated *Judah*. Next came One
 Who mourn'd in earnest, when the captive Ark
 Maim'd his brute Image, head and hands lopt off
 460 In his own Temple; on the groundsl edge
 Where he fell flat, and sham'd his Worshipers:
Dagon his Name, Sea-Monster, upward Man
 And downward Fish: yet had his Temple high
 Rear'd in *Azotus*, dreaded through the coast

its

Of

This therefore would be better, *Those Male,*
These FEMALE DEEM'D.
Deem'd, thought so, by their Worshipers: for it
 was nothing but Opinion.

V. 450. *Adonis from his native Rock.*] To pre-
 vent the Reader from mistaking *Adonis* for the
smooth and youthful Person, which is here the
River; it were better,

While smooth Adonis from ITS native Rock.

V. 486.

- 465 Of *Palaeftine*, in *Gath* and *Ascalon*,
 And *Accaron* and *Gaza's* frontier bounds.
 Him follow'd *Rimmon*, whose delightful feat
 Was fair *Damascus*, on the fertil banks
 Of *Abbana* and *Pharphar*, lucid streams.
- 470 He also' against the House of God was bold:
 A Leper once he lost, and gain'd a King,
Abaz his sottish Conqueror, whom he drew
 God's Altar to disparage and displace
 For one of *Syrian* mode; whereon to burn
- 475 His odious off'rings, and adore the Gods
 Whom he had vanquish'd. After these appear'd
 A crew, who under names of old renown,
Osiris, *Isis*, *Orus*, and their train,
 With monstrous shapes and forceries abus'd
- 480 Fanatick *Aegypt* and her Priests, to seek
 Their wandring Gods, disguis'd in brutish forms
 Rather than human. Nor did *Israel* 'scape
 Th' infection, when their borrow'd Gold compos'd
 The Calf in *Oreb*; and the Rebel King
- 485 Doubled that sin in *Bethel* and in *Dan*,
 [*Lik'ning his Maker to the grazed Oxe*,
Jehovah, who in one Night when he pass'd
 From *Aegypt* marching, equal'd with one stroke
 Both her first-born and all her bleating Gods.]

Belial

V. 486. *Lik'ning his Maker.*] These four Verses could not be *Milton's*, but foisted in by the Man he trusted his Copy with. *Pass'd FROM Aegypt marching*, is quite wrong, for *Exod. xi.* it's said, God went out into the midst of *Aegypt*. *Likening to an Ox* we have had before v. 371.

*The Glory of him that made them did transform
 Oft to the Image of a Brute:*

And the grazed Ox is both silly and superfluous: the rebel King *Jeroboam* doubled the Sin of *Aaron* who had one Calf, *Exod. xxxii.* by making two Calves, 1 King xii. So that doubled the Sin expresses the matter fully; and better Calf than Oxe. Neither did *Jeroboam* understand by it his Maker *Jehovah*; since he made two Calves, that could

not represent one God. And in regular Construction *Jehovah* is not referable to *Maker*; but to the next substantive *Oxe*; so that it's the *Oxe Jehovah*, that pass'd through *Aegypt*. Then what's equal'd with one Stroke? does that sufficiently express, that they were slain? and lastly, *All her bleating Gods* is beyond all Sufferance: the *Aegyptians* had No bleating Gods; not worshipping Sheep, only abstaining from eating them,

Lanatis animalibus abstinet omnis Aegyptus.

If they had worship'd them, *Juvenal* would here have said it. And in the Text 'tis only said *The First-born of Men and all Cattle*: not a Word about their Gods. Add to these the Impertinence of the whole: for how has God's slaying the First-born of

490 *Belial* came last, than whom a Spirit more lewd
 Fell not from heaven, or more gross to love
 Vice for it self: To him no Temple stood,
 Or Altar smok'd; yet who more oft than He
 In Temples and at Altars, when the Priest
 495 Turns Atheist; as did *Eli's* sons, who fill'd
 With lust and violence the house of God.
 In Courts and Palaces he also reigns,
 And in luxurious Cities, where the noise
 Of riot ascends above their loftiest tow'rs,
 500 And injury and outrage: And when night
 Darkens the streets, then wander forth the Sons
 Of *Belial*, flown with insolence and wine.
 Witness the streets of *Sodom*; and that night *witness those*
 In *Gibeah*, when the hospitable door *Of Doors*
 505 Expos'd a Matron to avoid worse rape. *Yielded their Matrons*
 These were the prime in order, and in might;
 The rest were long to tell, though far renown'd.
 Th' *Ionian* Gods, of *Javan's* issue, held
 Gods, yet confess'd later than Heaven and Earth
 510 Their boasted Parents; *Titan*, Heav'n's first-born,
 With his enormous brood, and birthright seiz'd
 By younger *Saturn*; He from mightier *Jove*,
 His own and *Rhea's* Son, like measure found;
 So *Jove* usurping reign'd: these first in *Crete*

And

of *Ægypt* any relation to *Jeroboam's* two Calves, any more than every other Action ascribed to God in the whole Scripture?

305. *Witness the Streets of Sodom, and that night In Gibeah.*] Here's an Alteration made here, varying from the First Edition: which gave it in the plural number,

When the hospitable Doors

Yielded their Matrons to avoid worse rape. Agreeable to the Scriptures, and preferable to the present Reading. *Doors*; both in *Sodom* and *Gibeah*: *Matrons*, because *Two* were yielded and offer'd in each place: in *Sodom*, *Gen. xix. 8.* in

Gibeah, *Judges xix. 24.* The Editor has made three or four more Changes from the first Impression, and every one for the worse. In This, he confines the Fact to *Gibeah* alone: and so deserts the *Streets of Sodom*, that are called on to *witness* nothing at all. But the Author too has incur'd some blame; who after naming the *Streets of One*, says the *Night in the Other*; when there were equally concern'd *Streets of Both*, and *Night in Both*. Give the whole thus, with a slight Amendment on the First Edition:

Witness the Streets of Sodom; witness those Of Gibeah: when the hospitable Doors Yielded their Matrons to avoid worse rape.

- 515 And *Ida* known, thence on the snowy top
 Of cold *Olympus* rul'd the middle Air,
 Their highest Heav'n; or on the *Delphian* Cliff,
 Or in *Dodona*, and thro' all the bounds
 Of *Doric* Land; or who with *Saturn* old
 520 Fled over *Adria* to th' *Hesperian* Fields,
 And o'er the *Celtic* roam'd the utmost Isles.
 All these and more came flocking; but with looks
 Down cast and damp, yet such wherein appear'd
 Obscure some glimpse of joy, to' have found their Chief
 525 Not in despair, to' have found themselves not lost
 In loss it self: which on his count'nance cast
 Like doubtful hue: but he his wonted pride
 Soon recollecting, with high words, that bore
 Semblance of worth, not substance, gently rais'd
 530 Their fainting courage, and dispell'd their fears.
 Then straight commands that at the warlike sound
 Of Trumpets loud and Clarions be uprear'd
 His mighty Standard; that proud honour claim'd
Azazel as his right, a Cherub tall:
 535 Who forthwith from the glittering Staff unfurl'd
 Th' Imperial Ensign, which full high advanc'd
 Shone like a Meteor streaming to the wind,
 With gemms and golden lustre rich emblaz'd,
 Seraphic Arms and Trophies; all the while
 540 Sonorous metal blowing martial sounds:
 At which the universal Host up sent
 A shout that tore Hell's Concave, and beyond
 Frighted the *reign* of *Chaos* and old *Night*.
 All in a moment thro' the gloom were seen
 545 Ten thousand Banners rise into the air

Realm

With

V. 543. *Frighted the Reign of Chaos.*] Surely he did not use *Reign*, as *Regnum* sometimes, for the Region, the Space: 'tis more credible that he gave it,

Frighted the REALM of Chaos and old Night.

V. 565. *Of Warriors old.*] We had a little before, v. 552. *Heroes old.* So that it's probable, rather than admit so near a Repetition, he gave it,

Of Warriors BOLD with PORTED Spear and Shield.
Ported,

With orient colours waving: with them rose
 A forest huge of Spears; and thronging Helms
 Appear'd, and ferried Shields in thick array,
 Of depth unmeasurable. Anon they move
 550 In perfect *Phalanx* to the *Dorian* mood
 Of Flutes and soft Recorders; such as rais'd
 To highth of noblest temper Heroes old
 Arming to battel, and in stead of rage
 Deliberate valour breath'd, firm, and unmov'd
 555 With dread of death to flight or foul retreat:
 Nor wanting power to mitigate and swage,
 With solemn touches, troubled thoughts, and chase
 Anguish and doubt and fear and sorrow and pain
 From mortal or immortal minds. Thus they
 560 Breathing united force with fixed thought
 Mov'd on in silence to soft Pipes, that charm'd
 Their painful steps o'er the burnt soil; and now
 Advanc'd in view, they stand, a horrid Front
 Of dreadful length and dazzling Arms, in guise
 565 Of Warriors *old with order'd* Spear and Shield, *bold with ported*
 Awaiting what command their mighty Chief
 Had to impose. He thro' the armed Files
 Darts his experienc'd eye, and soon traverse
 The whole Battalion views, their order due,
 570 Their visages and stature as of Gods;
 Their number last he sums, and now his heart
 Distends with pride; and hard'ning in his strength
 Glories: For never since created Man
 Met such imbodied force, [*as nam'd with these*
 575 *Could merit more than that small* Infantry
Warr'd on by Cranes:] tho' all the [*Giant*] brood

Of

Ported, as IV. 980. not *order'd*,
 Began to hem him round with ported Spears.

V. 575. *That small* Infantry *Warr'd on by*
Cranes.] To call the *Pygmies* small INFANTRY has
 been justly censur'd, as looking like a Pun, from

small Infants, as well as *Foot-Soldiers*. But for that
 Reason, and more from *Milton's* known Learn-
 ing, I take leave to think it spurious; because
 the *Pygmies* must have been call'd not *Infantry*,
 but *Cavalry*; since they fought not on Foot, but
 riding upon *Rams* and *Goats*, *Insidentes arietum cap-*
 raramque

- Of Phlegra with th' Heroic race were join'd,
 That fought at Thebes and Ilium, on each side
 Mix'd with auxiliar Gods; [*and what resounds*
 580 *In Fable or Romance of Uther's Son,*
Begirt with British and Armoric Knights;
And all who since, Baptiz'd or Infidel,
Fousted in Aspramont or Montalban,
Damasco, or Morocco, or Trebifond,
 585 *Or whom Biserta sent from Afric shore*
When Charlemain with all his Peerage fell
By Feuntarabia.] Thus far these beyond
Compare of mortal prowess, yet observ'd
Their dread Commander. He, above the rest
 590 *In shape and gesture proudly eminent*
Stood like a Tow'r; his Form had yet not lost
All her Original brightness, nor appear'd
Less than Arch-Angel ruin'd, and th' excess
Of Glory' obscur'd. As when the Sun new-ris'n
 595 *Looks thro' the horizontal misty air*
Shorn of his beams, or from behind the Moon,
In dim Eclipse, disastrous Twilight sheds
On half the nations, and with fear of change
Perplexes Monarchs: Darken'd so, yet shone

*These far
rival*

Stature

Above

rarumque dorsis. Besides, the *Pygmies* come over again v. 780. I read therefore the Passage thus, that Pun ejected;

*Met such imbodied force: though all the Brood
Of Phlegra, &c.*

There's no need to add *Giant*, the Fable being universally known.

V. 580. *In Fable or Romance of Uther's Son, &c.]* Milton indeed in his Prose works tells us, That in his Youth he was a great Lover and Reader of Romances: but surely he had more Judgment in his old Age, than to clog and sully his Poem with such Romantic Trash, as even then when he wrote was obsolete and forgot. To stuff in here a heap of barbarous Words, without any Ornament or Poetical colouring, serving only to make his own Argument, which he takes from the Scripture, to be suppos'd equally Fabulous, would be such Pedantry, such a silly boast of

useless Reading, as I will not charge Him with: let his Acquaintance and Editor take it. I connect the true Lines thus, throwing out the middle Impertinence,

*Mix'd with auxiliar Gods. These far beyond
Compare of RIVAL Prowess.*

Rival, emulous Prowess; for after he had introduced *Homer's Auxiliar Gods*, 'twas not sufficient to place *These* above *Mortal*. And thus in v. 587. has no Sense, and shews itself and the rest to be interpolated.

V. 590. *In shape and gesture proudly eminent
Stood like a Tow'r.]* I cannot comprehend, what's the *Gesture of a Tower*: but I am sure, our Poet gave it. *In Shape and STATURE proudly eminent.* All of them were (v. 570.) *in Visage and Stature like Gods*, but *Satan* eminent and transcendent above them all. And yet this has been represented, as a celebrated Line.

V. 603.

- 600 Above them all th' Arch-Angel. But his face
 Deep scars of Thunder had intrench'd, and Care
 Sat on his faded cheek; but under *brow*
 Of dauntless Courage and consid'rate Pride *sat*
 Waiting revenge. Cruel his Eye, but cast
 605 Signs of remorse and *passion* to behold *pity*
 * *The fellows of his crime, the followers rather,*
 (Far other once beheld in bliss) condemn'd
 For ever now to have their lot in pain;
 Millions of Spirits for his fault amerc'd
 610 Of Heav'n, and from *eternal splendors* flung *ethereal Splendor*
 For his revolt; yet faithful how they stood,
 Their Glory wither'd. As when Heaven's Fire
 Hath scath'd the forest Oaks or mountain Pines;
 With singed top their stately growth tho' bare
 615 Stands on the blasted Heath. He now prepar'd
 To speak; whereat their doubled Ranks they bend
 From wing to wing, and half inclose him round
 With all his Peers: Attention held them mute.
 Thrice he assay'd; and thrice in spight of Scorn,
 620 Tears, such as Angels weep, burst forth: at last
 Words *interwove* with sighs found out their way: *interrupt*
 * *The Fellows and the Followers of his Crime*

V. 603. *But under brows Of dauntless Courage.* What's *Brows of Courage*? No doubt the Author spoke it, *But under BROW*

SAT dauntless Courage and considerate Pride. Under the *Brow* the *Forehead*, not *Brows*, *sub fronte*, in *superciliis*, is the *Seat* of Haughtiness and Pride both in Nature and all good Poetry.

V. 605. *Signs of Remorse and Passion to behold.* *Passion* is improper here, its signification too wide, comprehending *Disdain*, *Rage*, &c. quite contrary to *Remorse*. But without Question, the Poet's Words were,

Signs of Remorse and PITY to behold. *Remorse* for Himself, *Pity* for Them; as by and by v. 620. *Thrice Tears burst from his Eyes*, before he could speak to them.

V. 606. *The Fellows of his Crime, the Followers rather.* This *RATHER*, this correction of what he

had said before, has something little and low in it. For if the Word wanted correcting, why was it put down here. Besides, the Correction offer'd is wrong: all were not *Followers*. The Arch-angels, his *Compeers*; were *Fellows* of his Crime; the lower Angels, the *Vulgar* of Heaven seduc'd by him, were his *Followers*. Better therefore without any Affectation,

The Fellows and the Followers of his Crime.

V. 610. *And from eternal Splendors flung.* *Splendors* must mean here the Persons of the happy Angels: as V. 249. He calls them *Celestial Ardors*. But the Poet must mean here the *Place*, not the *Company* of Heaven: he gave it therefore,
Of Heav'n, and from ETHEREAL SPLENDOR flung.

V. 621. *Words interwove with Sighs.* To *interweave Words and Sighs* together, passes, I presume, all human Skill, and is peculiar to *Satan*.

- O Myriads of immortal Spirits, O Pow'rs
 Matchless, but with th' Almighty! and that strife
 Was not inglorious, tho' th' event was dire;
 625 As this place testifies, and this *dire* change, *sad*
 Hateful to utter: but what power of mind,
 Foreseeing or presaging, from the depth
 Of knowledge past or present, could *have fear'd*, *conceive*
 How such united force of Gods, how such
 630 As stood like these, could ever know repulse?
 For who can yet believe, tho' after loss,
 That all these puissant Legions, whose exile
 Hath emptied heav'n, shall fail to re-ascend
 Self-rais'd, and re-possess their native seat?
 635 For Me be witness all *the* Host of Heav'n, *this*
 If counsels *different*, or danger shun'd *e'er differr'd*
 By Me, have lost our hopes. But He who reigns
 Monarch in Heav'n, 'till then as one secure
 Sat on his Throne, upheld by old repute,
 640 Consent or custom, and his regal State
 Put forth at full; but still his Strength conceal'd,
 Which tempted our *attempt*, and wrought our fall. *revolt*
 Henceforth His Might we know, and know our Own:

So

But the Author gave it,
Words INTERRUPT with Sighs found out their way.
 He had Ovid in his thought, *Metam. xi. 420.*
Ter conata loqui, ter fletibus ora rigavit.
Singultuque pias interrumpente querelas.
 Sir Philip Sidney in his *Arcadia*, much read by our
 Milton, is in love with this Expression; *His Words*
interrupted continually with Sighs: Again, But the
Breath almost form'd into Words, was again stop'd
by her, and turn'd into Sighs. Again, So was his
Voice interrupted with Sighs. And again,
This said, at length he ended
His oft Sigh-broken Ditty.
Fairfax xii. 26.
 Her Sighs her dire Complaints did interlace.

V. 625. *And this dire change.*] *Dire event*, and
 in the next Line *dire change* could not come from
 our Author, who was never barren of Words.
 He must have said it, *And this sad change.*

V. 628. *Could have fear'd.*] The Ideas here
 contradict each other, *What Power of mind could*
have fear'd? It should have been something, that
 shew'd Ability and Intellect, not Fear, the defect
 of them. Better therefore thus,
What power of mind — could CONCEIVE
How such united force, &c.

V. 635. *Be witness all the Host of Heav'n.*] Not
 the whole Host of Heaven; The two Thirds
 continuing in Faith and Happiness, could not be
 here his Witnesses: The Author gave it,
For me be witness all THIS Host of Heav'n,
 This present Audience, once part of the Heaven-
 ly Host. So v. 136. And all *This* mighty Host.

V. 636. *If counsels different, or danger shun'd.*] *Counsels different* may pass with vulgar Approba-
 tion: but yet there's no hint in all the Poem,
 that Satan differs from all the Council, or acted
 without their Consent. I suspect the Author gave
 a

- So as not either to provoke, or dread
 645 New war, provok'd. Our better part remains
 To work in close design, by fraud *or guile*, *and wile*
 What force effected not: that *he no less*, *Lesson He*
 At length from us may *find*, Who overcomes *learn*
 By force, hath overcome but half his foe.
 650 Space may produce new Worlds; whereof so rife
 There went a fame in Heav'n that he ere long
 Intended to create; and therein plant
 A generation, whom his choice regard
 Should favour equal to the sons of Heaven:
 655 Thither, if but to pry, shall be perhaps
 Our first Eruption; thither or elsewhere:
 For this Infernal Pit shall never hold
 Celestial Spirits in bondage, nor th' Abyss
 Long under darkness cover. But these thoughts
 660 Full Counsel must mature: Peace is despair'd,
 For who can think Submission? War then, War
 Open or *understood* must be resolv'd. *underhand*
 He spake: and to confirm his words outflow
 Millions of flaming *swords*, drawn from the thighs *Blades*
 665 Of mighty Cherubim; the sudden blaze.

Far.

a better Word with a finer Notion thus,

If Counsels E'ER DIFFER'D, or Danger shun'd.
 If Counsels, publickly resolv'd on, were ever de-
 lay'd by my Sloth, or Dangers shun'd by my Fear.

V. 642. Which tempted our attempt.] This Jin-
 gle, that seems studiously sought, has been cen-
 sur'd deservedly. But let it lie at the Editor's
 Door; and let's believe Milton gave it,

That tempted our revolt, and wrought our Fall.

V. 646. By Fraud or Guile.] In II. 188. he
 says, For what can force or guile with Him?
 And II. 41. Whether by open war or covert guile.
 These are right: Force and open War are distin-
 guish'd from Plot and Guile. But what difference
 at all betwixt Fraud and Guile? Therefore he
 must have given it,

Fraud AND Guile, or rather, Fraud AND WILE.

V. 647. That He no less At length from us

may find.] No less is in an unusual Sense here, if
 in any. I with the same Letters propose a diffe-
 rent Word, (whether it be Restoring or Altering,
 let others judge) in a new Sense:

What force effected not. That LESSON HE
 At length from us may find, Who overcomes
 By force, hath overcome but half his foe.

That Maxim, that Aphorism, Who overcomes, &c.
 is justly call'd a Lesson; as our great Poet Spenser I. 8.

44. This Days ensample hath this Lesson dear
 Deep written in my Heart with Iron Pen,
 That Bliss may not abide in state of mortal Men.

And III. 7. 4.
 Need teacheth her that Lesson hard and rare,
 That Fortune all in equal lance doth sway.
 And perhaps for Find it was given LEARN, as Mil-
 ton VI. 717.

There let them learn, as likes them, to despise.

V. 662. War then, War Open or understood.]
 Here's a nice Fault, that cheats the Reader, and
 passes

- Far round illumin'd Hell: highly they rag'd
 Against the High't, and fierce with grasped *arms* *swords*
 Clash'd on their sounding shields the din of war,
 Hurling defiance toward the *Vault* of Heav'n. *Walls*
- 670 There stood a Hill not far, whose grisly top
 Belch'd fire and rolling smoke: the rest entire
 Shone with a glossy scurf, undoubted sign
 That in his womb was hid metallick Ore,
 The work of Sulphur. Thither wing'd with speed
- 675 A numerous Brigad hasten'd; As when bands
 Of Pioneers with spade and pickax arm'd
 Fore-run the Royal Camp, to trench a Field,
 Or cast a Rampart. *Mammon* led them on,
Mammon, the least erected Spirit that fell
- 680 From Heav'n, for ev'n in Heav'n his looks and thoughts
 Were always downward bent; admiring more
 The riches of Heav'n's Pavement, trodden Gold,
 Than ought divine or holy else enjoy'd

In

passes unobserv'd. In II. 187. He has it right,

War therefore, open or conceal'd, alike

My Voice dissuades. Yet here, designing the very same meaning, he has *Open* or *understood*. But surely what is *understood*, is not conceal'd, but open. Let's restore therefore the Author's own Word, *Open* or *UNDERHAND* must be resolv'd.

V. 667. *With grasped Arms Clash'd on their Shields.*] The known Custom of the Roman Soldiers, when they applauded a Speech of their General, was to smite their Shields with their *Swords*. *ARMS* therefore here is too general, including Shields themselves, Helmets, and all. Better thus,

And with their grafted SWORDS Clash'd on &c.
 And in v. 664. for *Swords*, put it Millions of flaming *BLADES*.

V. 669. *Hurling defiance toward the Vault of Heav'n.*] What is this *VAULT* of Heaven? Hell needed a Vault, to inclose all the Damned, and hinder their Eruption; often mentioned by our Author, as I. 298.

The torrid Clime vaulted with Fire. And 345.

Hovering on wing under the Cope of Hell:
 But *Heaven* here meant, the Habitation of God and Angels, far above the Sphere of Fixt Stars,

was never describ'd as *Vaulted*, nor once so hinted by *Milton*. To what purpose a Vault there? from the imagin'd Soil, the Plain of Heaven, the Ethereal Highth extends in *Infinitum*. This our *Spenser* well imagin'd: To Our visible Heaven, he assigns the Orb of Stars for a *Vault*, in *Hubbard's Tale*,

What so the Heav'n in his wide Vault contains:
 But to the Heaven where Angels reside, quite contrary: to Them

God gave the Heav'ns, illimitable Highth;
Not this round Heav'n which we from hence behold.

So he says in his *Heavenly Love*; and in his *Heavenly Beauty* thus,

For far above these Heav'ns which here we see,
Be others far exceeding these in Light;
Not bounded, not corrupt, as these same be;
But infinite in Largeness and in Hight.

But allowing that these Heavens were *vaulted*, yet if the Devils hurl'd toward that *Vault*, they hurl'd quite beyond the Mark: for their Enemies did not reside in the Vaults, but on the Plains of Heaven. Instead of *Vault* the Author must have given it,

Hurling Defiance toward the WALLS of Heaven.
 As II. 343.

Heav'n, whose high Walls fear no Assault or Siege.
 And

In Vision Beatific: *by him first* *on Him lost.*
 685 Men also, *and* by his suggestion taught, *first*
 Ransack'd the Center, and with impious hands *Mountains*
 Rifled the bowels of their mother Earth
 For treasures better hid. Soon had his crew
 Open'd into the Hill a spacious wound, *Opening*
 690 And dig'd out ribs of Gold. Let none admire *Dig'd out the Seeds*
 That Riches grow in Hell; that soile may best
 Deserve the precious bane. And here let those *Befit*
 Who boast in mortal things, and wond'ring tell
 Of Babel, and the works of Memphian Kings,
 695 Learn how their greatest Monuments of Fame
 And Strength and Art are easily out-done *For*
 By Spirits reprobate; and in an hour,
 What in an age *they* with incessant toile *those*
 And hands innumerable scarce perform. *perform'd.*
 700 Nigh on the Plain in many cells prepar'd,
 That underneath had veins of liquid fire
 Sluc'd

And VI. 860. The Crystal Wall of Heav'n.

OP'NING into the Hill a spacious Wound,
 Dig'd out THE SEEDS of Gold.

V. 685. By him, *and* by his Suggestion.] He assigns as Two Causes Him and His Suggestion: Is it not one and the same thing? In so beautiful a Poem this ought not to be suffer'd. It may be thus alter'd,

In Vision Beatific, ON HIM LOST,
 Men also FIRST by His Suggestion taught.

V. 686. Ransack'd the Center.] Whatever is beyond Possibility does not elevate the Stile, but depress it and make it ridiculous. To ransack as deep as the Center had been bad enough; but it's still worse to ransack the Center it self, a single Point, whence nothing could be got. How much better, agreeably to Truth and Nature,

Ransack'd the MOUNTAINS,
 the Seat of all Metals, as Milton well knew: so here v. 660.

There stood a HILL stor'd with metallic Ore;
 And v. 690.

Open'd into the HILL a spacious Wound.

V. 690. And dig'd out Ribs of Gold.] They could not dig out Ribs of Gold; when presently v. 703. they melt the Ore, and scum off the Dross. Better therefore thus,

V. 692. Deserve the precious Bane.] He does not design here to accuse Hell, but Riches. And yet when he says Deserve the Bane; the Accusation is turn'd from Riches to Hell. Better therefore thus,
 BEFIT the precious Bane.
 Befit, Beseen, Become. Unless you will invert the Phrase,

The precious Bane may best that Soil deserve.

V. 696. Monuments of Fame And Strength and Art.] Here are Three things distinguish'd for Monuments, Fame, Strength, and Art. But if you separate Strength, as in the Egyptian Pyramids, and Art, as in the celebrated Tombs and Temples; what has Fame alone to support her, or how could she rise or subsist? The Author therefore gave it,
 Monuments of Fame
 For Strength and Art are easily outdone.

V. 698. They ---- perform.] When he had spoke of Babylon and Memphis, and their old Monuments; he forgets, and goes to the present Ages, What they perform. Better thus,

What in an Age THOSE with incessant Toil
 And Hands innumerable scarce PERFORM'D.

V. 704.

- Sluc'd from the Lake: a Second multitude
 With wondrous art founded the massy Ore,
 Severing each kind, and scum'd *the* Bullion Drofs: *from*
 705 A Third as soon had form'd within the ground
 A various Mold, and from the boiling cells
 By strange conveyance fill'd each hollow nook:
 As in an Organ from one blast of wind
 To many a row of Pipes the Sound-board breaths.
 710 Anon out of the Earth a Fabrick huge
 Rose like an Exhalation, with the sound
 Of dulcet Symphonies and voices sweet;
 Built like a Temple, where Pilasters round
 Were set, and Doric Pillars overlaid
 715 With golden Architrave: nor did there want
 Cornice or Freeze, with bossy Sculptures grav'n;
 The Roof was fretted Gold. [*Not Babylon,*
Nor great Alcairo such magnificence
Equal'd in all their glories, to inshrine
 720 Belus or Serapis *their Gods, or seat*
Their Kings, when Ægypt with Assyria strove
In wealth and luxury.] Th' ascending pile
 Stood fix'd her stately highth; and straight the doors
 Op'ning their brazen folds discover wide
 725 *Within* her ample spaces o'er the smooth *And high*
And

V. 704. *And scum'd the Bullion Drofs.*] A strange Blunder to pass through all the Editions. Who ever heard of *Bullion Drofs*? *Bullion* is the purified Ore, *Drofs* is the Scum and Refuse of it. The Author gave it,

Severing each kind, and scum'd FROM Bullion Drofs.
 Scum'd the Drofs from the Bullion; as *Spenser* II.
 7. 36.

Some scum'd the Drofs, *that from the Metal came,*
Some stir'd the molten Ore with Ladles great.
 Which Words *Molten Ore* reminds me of a vile Fault in the preceding Verse: *Found out* the Ore; so all the Editions except the First, instead of *Founded*, melted, from *Fundere*. *Flando*, *fundendo*, *feriundo*, the Money-Tribunes Motto.

V. 717. *Not Babylon, Nor great Alcairo, &c.*]

Here again are Five Lines, under Suspicion of Spuriousness, and their Faults must lie at the Editor's Door. In this same Narration the Author had challeng'd *Babylon* and *Memphis*, v. 694. and now, as quite forgetful, he is made to reiterate it, *Babylon* and *Alcairo*. This latter the worse; because *Alcairo* is a Modern Name, and not fit to join with *Belus* and *Serapis*. But a worse Fault is that of Prosody, which *Milton* would scarce be guilty of, *Serapis* for *Serapis*; as *Martial*,
Vincebat nec qua turba Serapis amat.

And *Callimachus*, Τῇ νέεσσι τοῖς,
 Σέραπιν, καὶ δ' οἷσσι
 Ἐγκύκλιον ἑπερίταυ.

And the Pieces of Verse, thus disjoin'd by the Editor, voluntarily unite themselves,
The Roof was fretted Gold; th' ascending Pile.

V. 725.

- And level pavement: from the arched roof,
Pendent by subtle Magic, many a row
Of starry Lamps and blazing Cressets, fed
With *Naphtha* and *Asphaltos*, yielded light
730 As from a Sky. The hasty multitude
Admiring enter'd, and the work some praise
And some the Architect: his hand was known
In Heav'n by many a Towred structure high;
Where Sceptred Angels held their residence,
735 And sat as Princes: whom the *supreme King* *King supreme*
Exalted to such power, and gave to rule,
Each in his Hierarchy, the Orders bright.
Nor was his Name unheard or unador'd
* *In ancient Greece; and in Ausonian Land*
740 Men call'd him *Mulciber*; and how he fell *Vulcan* *once he*
From Heav'n, they fabled; thrown by angry *Jove*
Sheer o'er the Crystal Battlements: from Morn
To Noon he fell, from Noon to dewy Eve,
A Summer's day; and with the setting Sun
745 Dropt from the Zenith like a falling Star,
On *Lemnos*, *th' Ægean Isle*. Thus they relate, *thence His*
Erring; for he with this rebellious rout
Fell long before; nor ought avail'd him now
* *In Greece Hephaestos, in th' Ausonian Land*

To

V. 725. Within *her ample spaces*.] *Within* makes an Ambiguity: design'd indeed for an Adverb, but looks like a Praeposition. Rather thus,

Discover wide
AND HIGH *her ample Spaces*.

V. 735. *Whom the supreme King*.] A harsh Accent; He must have given it, *The King suprême*; as he does every where else.

V. 739. *In antient Greece, &c.*] This is carelessly express'd. Why does not he tell his Name in *Greece*, as well as his *Latin* Name. And *Mulciber* was not so common a Name as *Vulcan*. It may be alter'd and pointed thus: *Unador'd*:

In Greece HEPHAESTOS, in th' Ausonian Land
Men call'd him VULCAN: and how ONCE he fell.

V. 746. *On Lemnos, th' Ægean Isle*.] A scandalous Fault; *Ægean* with a wrong Accent for *Ægean*, as *Spenser* II. 12. 13.

Amid th' Ægean Sea long time did stray.

Perhaps it was given thus,

On Lemnos, THENCE HIS Isle.
From the time and on occasion of that Fall, the Island was sacred to him, and call'd by his Name; *Vulcania Lemnos*. The *Ægean Sea*, common and right, because but One: but *Ægean Isle*, spoke by no body; there being so many Islands in that Sea.

F

V. 762.

To' have built in Heav'n high Tow'rs : nor did he scape
 750 By all his Engins; but was headlong sent
 With his industrious crew to build in Hell.

Mean while the winged Heralds by command
 Of Sov'rain pow'r, with awful ceremony
 And Trumper's sound, throughout the host proclame
 755 A solemn Council forthwith to be held
 At *Pandemonium*, the high Capital
 Of *Satan* and his Peers. Their summons call'd
 From every Band and squared Regiment
 By place or choice the worthiest. They anon
 760 With hundreds and with thousands trooping came
 Attended: all access was throng'd, the gates
 And porches wide: but chief the spacious Hall
 [*Though like a cover'd field, where Champions bold*
Wont ride in arm'd, and at the Soldan's Chair
 765 *Defy'd the best of Paynim Chivalry*
To mortal Combat, or carriere with Lance]
 Thick swarm'd, both on the ground and in the air,
 Brush'd with the hiss of rustling Wings. As Bees
 In spring-time, when the Sun *with Taurus* rides, in
 770 Pour forth their populous youth about the hive
 In clusters: They among fresh Dews and Flours
 Fly to and fro; or on the smoothed Plank,
 The Suburb of their Straw-built Citadel,
 New rub'd with Baum, expatiate and confer
 775 Their State affairs. So thick the aery crowd
 Swarm'd and were straiten'd: till the Signal giv'n,
 Behold a wonder, They, but now who seem'd

V. 762. *Though like a cover'd Field.*] Here's another Intrusion of Four spurious Lines; unworthy of admittance. The immense Hall of *Pandemonium* compar'd to a *Saracen's* Tent; a first rate Man of War to a Skaller. *Wont ride in arm'd*, scurvy Accent. Put the two Ends together, *But chief the spacious Hall*. *Thick swarm'd*; and they plainly shew, they were violently parted asunder by a rude Hand.

V. 769. *When the Sun with Taurus rides.*] WITH *Taurus*? Does *Taurus* then ride too; a Constellation Fix'd? But He gave it, IN *Taurus rides*; as X. 329. *While the Sun* IN *Aries rode*: though there all the Editions have it erroneously, ROSE.

V. 786. *Wheels her pale Course.*] I question not, but he gave it, *Wheels her pale CARR*, Her Chariot.

In bigness to surpass Earth's Giant Sons,
 Now less than smallest Dwarfs, in narrow room
 780 Throng numberless: like that Pygmaean Race
 Beyond the *Indian* Mount; or Fairy Elves,
 Whose midnight Revels by a Forest side
 Or Fountain some belated Peasant sees,
 Or dreams he sees; while over-head the Moon
 785 Sits Arbitress, and nearer to the Earth
 Wheels her pale *course*: They on their mirth and dance *Carr*
 Intent, with jocund Music charm his ear:
 At once with joy and fear his heart rebounds.
 Thus incorporeal Spirits to smallest forms
 790 Reduc'd their Shapes immense; * *and were at large*,
 Though without number still amidst the Hall
 Of that infernal Court. But far within,
 And in their own dimensions like themselves,
 The great Seraphic Lords and Cherubim
 795 In close recess and secret conclave sat,
 A thousand Demi-gods on golden seats,
 Frequent and full. † *After short silence then*,
 And summons read, the great Consult began.

* *nor wanted room,*

† *When after silence short,*

V. 792. *Reduc'd their Shapes immense; and were at large.*] By being *at large*, the Author means, being not crowded: as XI. 626. *And now swim in Joy, Ere long to swim at large.* But here it's shocking at first Reading: contracting their Shapes to the *smallest* Size, and yet being *at large*. To

avoid the Ambiguity, it had better be thus,
 Nor wanted Room, *Though without number.*

V. 797. *After short silence then.*] It may be rais'd by changing the order,
 WHEN *after silence short,*

PARADISE LOST

BOOK II.

HIGH on a Throne of Royal State, which far
 Outshone the wealth of *Ormus* and of *Ind*, *Hermus* *Tagus*
 Or where the gorgeous East with richest hand
Showrs on her *Kings* Barbaric Pearl and Gold, *Sows*, *Clime* *Gems*,
 § *Satan* exalted fat, by merit rais'd
 To that bad eminence: and from despair
 Thus high uplifted beyond hope, aspires
 Beyond thus high; insatiate to pursue
 Vain War with Heaven, and by success untaught
 10 His proud imaginations thus display'd:
 Pow'rs and Dominions, Deities of Heav'n;
 For since no Deep within her gulph can hold
 Immortal vigour, though oppress'd and fall'n,
 I give not Heav'n for lost. From this descent
 15 Celestial Virtues rising, will appear

More

V. 2. *Outshone the Wealth of Ormus and of Ind.*] *Ind* here is not the River *Indus*, but the whole Region *India*; as generally in *Chaucer*, *Spenser*, &c. *Ormus*, a small Island in the *Persian* Gulph; unnam'd by antient Poets, a mere Rock of Salt, infamous for Heat and bad Air; has no native *Wealth*, but what is brought thither as a Center of Commerce by Ships at Sea, and Caravans at Land; not to be lodged there, but transfer'd to other Countries. These Two, *Ormus* and *India*, being to Us always reputed *East*; how comes that in the next Line,

Or where the gorgeous EAST with richest hand?
 These Words, or where the East, plainly suppose, that the two Places nam'd before, as the Author gave them, were not in the East. If this be granted, as it must; we must find two Places, proper for the Thought, and situate in the West.

4

Such two readily present themselves, and claim to have been the Poet's own;

Outshone the Wealth of HERMUS and of TAGE. *Hermus*, *Pactolus*, *Tagus*; three Rivers with Golden Sands; all West, the two first in *Lydia*, the last in *Portugal*, celebrated by all Poets for original and inexhaustible Wealth, *Atque auro turbidus Hermus*, *Auriferi ripa beata Tagi*, are properly put here in opposition to the *Gorgeous East*.

V. 4. *Showrs on her Kings Barbaric Pearl and Gold.*] Here's farther Injustice done to our blind Poet: he could not give these Words. *Showrs Pearl and Gold*, as if those dropt from the Clouds; when the one is with Labour and Danger fetch'd from the bottom of the Sea, the other from the Basis of Mountains. And what's that? *Showr'd with hand?* as if any Poet ever seign'd, that the

Hand

- More glorious and more dread than from no fall,
 And trust themselves to fear no second fate.
 Me though just Right, and the fix'd Laws of Heav'n
 Did first create your Leader, next free Choice,
 20 With what besides, in Counsel or in Fight,
 Hath been achiev'd of merit, yet this loss
 Thus far at least recover'd hath much more
 Establish'd in a safe unenvied Throne,
 Yielded with full consent. The happier state
 25 In Heav'n, * *which follows Dignity, might draw*
Envy from each Inferior; but who here
Will envy whom the Highest place exposes
Foremost to stand against the Thunderer's aim
Your bulwark, and condemns to greatest share
 30 Of endless pain? Where there is then no good
 For which to strive, no strife can grow up there
 From Faction: for none sure will claim in Hell
 Precedence; *none, whose portion is so small* None. *Whose*
 Of present pain, that with ambitious mind
 35 Will covet more. With this advantage then *He'll*
 * *from each Inferior might have drawn*
Envy, which follows Dignity: but here
Who'll envy

To

Hand was the Instrument of showing. *Show'd*
Gold on her Kings: Did no Subjects get a few
Drops, the Skirts of the Golden Rain? But the
Kings would have the worst of it; as Tarpeia had,
when she was stifled and kill'd under the Presents
of the Roman Soldiers. The Poet gave it thus;

Sow'd on her CLIME Barbaric Pearl and GEM.
 The best Pearls and Gems are peculiar to the East-
 Indies, Gold as common in the West. Sow'd well
 accords with Hand, agreeably to Use and Nature.
 And our Author lov'd those two Words, *Sowing*
 and *Clime*; as V. 2.

Now Morn, her rose Steps in th' Eastern Clime
Advancing, sow'd the Earth with Orient Pearl.

V. 24. *The happier State, which follows Dignity.*
 The higher State, the Dignity, is indeed in Hea-
 ven the happier; not always so on Earth. But the
 Poet meant here, *Envy that follows Dignity.* The

Words are miserably displac'd; caused by Second
 Thoughts and Interlines, not attended to by the
 Printer. He must have given it thus,

The happier State

In Heav'n from each Inferior might HAVE DRAWN
Envy, which follows Dignity: but here
Who'll envy?

Have drawn, rather than *Draw*: for that Experi-
 ment is now quite pass'd with them: it was tried
 once, when Satan and his Compeers envied the
 Messiah.

V. 33. *None, whose Portion is so small.* I be-
 lieve, He gave it thus, with more Passion and
 Force: *For none sure will claim in Hell*
Precedence; None. Whose Portion is so small
Of present Pain, that with ambitious Mind
He'll covet more?

V. 36.

- To union and firm faith and *firm* accord, *fast*
 More than can be in Heav'n, we now return
 To claim our just inheritance of old;
 Surer to prosper than Prosperity
 40 Could have assur'd us: and by what *best* way, *way best*
 Whether of open War or covert Guile,
 We now debate. Who can advise may speak.
 He ceas'd; and next him *Moloch*, Sceptred King,
 Stood up, the strongest and the fiercest Spirit
 45 That fought in Heav'n, now fiercer by despair.
 His trust was with th'Eternal to be *deem'd* *found*
 Equal in strength: *and* rather than be less *He*
 Car'd not to be at all: with that care lost
 Went all his fear: of God, or Hell, or worse,
 50 He reck'd not: and these words thereafter spake:
 My sentence is for open War: of Wiles,
 More unexpert, I boast not: them let those
 Contrive who need; or when they need, not now.
 For while they sit contriving; shall the rest,
 55 Millions that stand in Arms and longing wait
 The Signal to ascend, *sit* ling'ring here *stay*
 Heaven's fugitives? and for their dwelling-place
 Accept this dark opprobrious Den of shame,
 The Prison of his Tyranny, who reigns
 60 By our delay. No, let us rather chuse,
 Arm'd with Hell flames and fury, all at once

O'er

V. 36. *Firm Faith and firm Accord.*] To avoid the Repetition, it may be, *FAST Accord.*

V. 40. *And what best way.*] Smoother and more emphatical thus, *And what way best.*

V. 46. *With th'Eternal to be deem'd.*] Not to be *deem'd*, thought, suppos'd, esteem'd; but to be really so. Better therefore, *To be FOUND Equal in strength.*

V. 47. *And rather than be less Car'd not.*] The Construction is vitious, *His trust car'd not. Better, He rather than be less.*

V. 56. *Sit ling'ring here.*] Observe the Inconsistence, *Stand in Arms sit ling'ring.* No doubt therefore he gave it, *STAY ling'ring here.*

V. 67. *Black Fire and Horrour.*] Within two Verses we have *Fire* again, *strange fire.* One of them therefore must be faulty. But the latter is right, from *Levit. x. 1. They offer'd strange fire before the Lord.* For the former I believe, he gave it, *Black GLARE and Horrour shot with equal rage.*

V. 69. *And his Throne it self Mix'd with Tartarean Sulphur.*] How the Throne could be mix'd with

- O'er Heav'n's high Tow'rs to force resistless way ;
 Turning our Tortures into horrid Arms
 Against the Torturer : when to meet the noise
 65 Of his Almighty Engine He shall hear
 Infernal Thunder ; and for Lightning see
 Black *fire* and horror shot with equal rage *glare*
 Among his Angels ; and his Throne it self
 Mix'd with *Tartarean* Sulphur and strange fire, *Marr'd*
 70 His own invented Torments. But perhaps
 The way seems difficult and steep, to scale
 With upright wing against a higher foe.
 Let such bethink them, if the sleepy drench
 Of that forgetful Lake benum not still ;
 75 That in our proper motion we ascend
 Up to our native seat : descent and fall
 To us is adverse. Who but felt of late,
 When *the fierce Foe* hung on our broken Rere *Thunder-shafts*
 Insulting, and pursu'd us through the Deep, *And fiery Hail*
 80 With what compulsion and laborious *flight* *strife*
 We sunk thus low ? Th' Ascent is easie then :
 Th' Event is fear'd ; should we again provoke
 Our stronger : some worse way his wrath may find
 To our destruction : if there be in Hell
 85 Fear to be worse destroy'd. What can be worse
 Than to dwell here ? driv'n out from Bliss, condemn'd
 In this abhorred Deep to utter woe :

Where

with Sulphur, I cannot see, unless it was batter'd to pieces and pounded with it. But the Author gave it,

MARR'D with Tartarean Sulphur, and strange fire. *Marr'd*, defiled, polluted ; a Word not unworthy of Heroic Stile ; frequent in *Spenser*, and used here too, IV. 116. Which *marr'd* his borrow'd Visage, and IX. 136. In one Day to have *marr'd*. And it is prov'd from *Belial's* Reply to this Passage of *Moloch's*, v. 139. He would on his Throne sit unpol- luted.

V. 78. When the fierce Foe, &c.] He adheres

yet to his first Idea, that the *Angels* pursued them to Hell ; when afterwards, he makes it, *With Thunder and fiery Storm*. See above I. 170. and 326. To make the whole uniform, it may be thus alter'd,

When THUNDER-SHAFTS hung on our broken Rere,
 And FIERY HAIL pursued us through the Deep.

V. 80. With what laborious flight We sunk thus low.] The Ideas of *Flight* and of *Sinking* do not agree well together. I suspect the Author gave it, *With what Compulsion and laborious STRIFE*.

V. 90.

- Where pain of unextinguishable fire
Must exercise us without hope of end
- 90 The *Vassals* of his anger; when the Scourge *Vessels*
Inexorable, and the torturing hour
Call us to Penance. More destroy'd than thus,
We should be quite abolish'd and expire.
What fear we then? what doubt we to incense
- 95 His utmost Ire? which to the highth enrag'd,
Will either quite consume us, and reduce
To nothing this Essential, happier far
Than miserable to have eternal Being:
Or if our Substance be indeed Divine,
- 100 And cannot cease to be; we are at worst
On this side Nothing. And by proof we feel
Our pow'r sufficient to disturb his Heav'n;
And with perpetual inroads to alarm,
Though inaccessible, his fatal Throne:
- 105 Which, if not Victory, is yet Revenge.
He ended frowning, and his Look denounc'd
Desperate *revenge* and battel dangerous *rage*
To less than *Gods*. On th' other side up rose *God.*
Belial, in act more graceful and humane:
- 110 A fairer person lost not Heav'n; he seem'd
For dignity compos'd and high exploit:
But all was false and hollow; though his Tongue

Dropt

V. 90. *The Vassals of his anger.*] The Devils are the *Vassals* of the Almighty; thence *Mammon* says II. 252. *Our State of splendid Vassalage.* And *the Vassals of Anger* is an Expression confirm'd by *Spenser* in his *Tears of the Muses*,

*Ah, wretched World, and all that are therein,
The Vassals of God's Wrath, and Slaves of Sin.*
But yet when I remember *St. Paul's* Words, *Rom.*
x. 22. The Vessels of wrath fitted to destruction,
Σεσόν ὀργῆς, I suspect that *Milton* here, as perpetually, kept close to the Scripture Stile; and leave it to the Reader's choice, *Vassals* or *VESSELS*.

V. 107. *Desperate revenge.*] No fault can be found with the Expression; for it occurs again

III. 84. *So bent he is* On desperate revenge. But, since He had *Revenge* the very Sentence before, he could not, without forgetting himself, use it so soon again. I suspect he gave it,
Desperate RAGE and battel.

Observe too, that III. 84. *desperate* makes Three Syllables; here with some violence it's contracted into Two.

V. 108. *To less than Gods.*] He gave it, *To less than God.* For it was dangerous to the Angels, who in their Natural Powers were but Equals. Or if *Gods* may here mean *Godlike* Angels, no living thing was yet created less than Gods.

V. 113. *Could make the worse appear* *The better reason.*

- Drop'd Manna, and could make the worse appear
The better Reason; to perplex and dash
115 Maturest Counsels: for his Thoughts were low:
To Vice industrious, but to nobler deeds
Tim'rous and slothful: yet he pleas'd the Ear,
And with persuasive accent thus began:
I should be much for open War, O Peers,
120 As not behind in Hate: if what was urg'd
Main reason to persuade immediate War,
Did not dissuade me most; and seem to cast
Ominous conjecture on the whole success: *Conjecture ominous*
When He who most excels in *fact* of Arms, *Feats*
125 In what he counsels and in what excels
Mistrustful, grounds his courage on Despair
And utter Dissolution, as the scope
Of all his aim, after some dire Revenge.
First, what Revenge? the Tow'rs of Heav'n are fill'd
130 With armed Watch, that render all access
Impregnable. Oft on the bordering Deep *Impracticable*.
Encamp their Legions; *or with obscure wing* *oft with wing obscure*
Scout far and wide into the realm of night,
Scorning surprise. Or could we break our way
135 By force, and at our heels all Hell should rise
With blackest *insurrection*, to confound *infuscation*,
Heaven's purest Light: yet our great Enemy

All

reason.] Word for Word from the known Profession of the antient *Sophists*, Τὸν λόγον ὅτι ἡγίω κρείττω πείν.

V. 123. *Ominous conjecture.*] Smoother, if the Words be inverted,
Conjecture ominous on the whole success.

V. 124. *Excels in fact of Arms.*] Who can question, but he spoke it, *Excels in FEATS of Arms*, not in a single *Fact*? So II. 537. as all other Poets speak,

With Feats of Arms the Welkin burns.

V. 131. *That render all access Impregnable.*] *Impregnable* supposes a Wall, a Bulwark, a Fort;

and cannot agree with *Access*, which here does not signify the Place of Access, but the Action of Acceding. No doubt he gave it,

IMPRATICABLE. *Oft on the bordering Deep.*

V. 132. *Or with obscure wing.*] I suspect, He gave it, with more Art, and smoother Accent,
Oft on the bordering Deep

Encamp their Legions; OFT with wing obscure.

V. 136. *Should rise With blackest Insurrection.*] Lofty Nonsense. What's *Rise with Insurrection*? Rise with Rising. What's *Black insurrection*? Are there Insurrections of several Colours? *Black* cannot here be metaphorical, for *Wicked*, *Detestable*; because in the Devil's Sentiment it would be,

- All incorruptible would on his Throne
 Sit unpolluted, and th' Ethereal Mold
 140 Incapable of stain would soon expell
 Her mischief, and purge off the baser fire
 Victorious. Thus repuls'd, our final hope
 Is flat Despair: we must exasperate
 Th' Almighty Victor to spend all his rage;
 145 And that must end us, that must be our cure
 To be no more. Sad cure! for who would lose,
 Though full of pain, this Intellectual Being,
 Those Thoughts that wander through Eternity;
 To perish rather, swallow'd up and lost
 150 In the wide womb of uncreated night,
 Devoid of sense and *motion*? and who *knows*, *action* says,
 (Let this be good,) *whether* our angry Foe *that our incensed*
 Can give it, or will ever: how He can
 Is doubtfull; that He never will is sure.
 155 Will He, so wise, let loose at once his ire,
 Belike through *impotence*, or unaware, *inscience*
 To give his enemies their Wish; and end
 Them in his anger, whom his anger saves
 To punish endless? Wherefore cease we then,
 160 Say they who counsel War? we are decreed,
 Reserv'd, and destin'd to eternal woe,
 Whatever doing: what can we suffer more?
 What can we suffer worse? Is this then worst,
 Thus sitting, thus consulting, thus in Arms?

What!

be, if practicable, just and glorious. I dare vouch
 for our Poet, that he gave it thus,

*With blackest INFUSCATION to confound
 Heaven's purest Light.*

*To confound, marr, pollute, the purest Light with
 the blackest staining: as Virgil,*

Ne maculis infuscet vultus pullis.

'Tis a Reply to *Moloch*, who had threatned to
 confound God's Lightning with black Glare and
 Horrour.

V. 151. *Devoid of Sense and Motion.*] Who,

says he, would be annihilated, lose his intellec-
 tual Being and all his Thoughts? *MOTION* there-
 fore is an improper Word here, that's no part of
 Thought, nor abstracted has any Excellence in it.
 I am persuaded, He gave it,

Devoid of Sense and ACTION.

Depriv'd of our two Faculties, *To Perceive and to
 Act.*

Ibid. *Who knows, Let this be good, &c.*] *Be-
 lial*, for all his Eloquence, contradicts himself in
 this Passage. *Who knows, says he, whether God*
 WILL

- 165 What! when we fled amain, pursu'd and struck
With Heaven's afflicting Thunder, and besought
The Deep to shelter us; this Hell then seem'd
A Refuge from those wounds: or when we lay
Chain'd on the burning Lake; that sure was worse.
170 What if the Breath that kindled those grim fires
Awak'd, should blow them into sevenfold rage,
And plunge us in the flames? or from above
Should intermitted Vengeance arm again
His red right hand to plague us? what if all
175 Her stores were open'd, and this Firmament
Of Hell should spout her Cataracts of Fire,
Impendent horrors, threatening hideous fall
One day upon our heads? while we perhaps
Designing or exhorting glorious war,
180 Caught in a fiery Tempest shall be hurl'd
Each on his Rock transfix'd, the sport and prey
Of racking Whirlwinds; or for ever sunk
Under yon boiling Ocean, wrapt in Chains:
There to converse with everlasting groans,
185 Unrespited, unpitied, unrepriev'd,
Ages of hopeless end: this would be worse.
War therefore, open or conceal'd, alike
My voice dissuades; for what can force or guile
With Him? or who deceive His mind, whose eye
190 Views all things at one view? He from Heav'n's highth
All these our motions vain sees and derides;

Her

Not

WILL EVER give it; and he presently adds, 'Tis sure he NEVER WILL. If That be sure, any one knows, whether he will or not. To set this right, the Place may be alter'd thus, And who SAYS (Let this be Good) THAT our INCENSED Foe Can give it, or will ever.

V. 156. *Belike through Impotence.*] The Ideas here do not agree, *Will He so WISE*, do a thing he designs not, *through IMPOTENCE*? *Impotence* is not the opposite to *Wisdom*, but to *Power*. The Author must have given it,

Belike through INSCIENCE, or unaware, Through Inscience, by a want of Knowledge; Unaware, by Inattention or Surprise, notwithstanding his Knowledge: by Ignorance do what he should not do; or by Surprise do what he would not do.

V. 174. *His red right hand.*] So *Horace* says of *Jupiter, Rubente dextera*. But being spoken of *Vengeance*, it must be *HER right hand*; as in the next Line *Her stores*.

- Not more Almighty to resist our might,
 Than Wise to frustrate all our plots and wiles.
 Shall we then live thus vile, the race of Heav'n?
 195 Thus trampled, thus expell'd, to suffer here
 Chains and these Torments? better *these* than worse, *thus*
 By my advice; since Fate inevitable
 Subdues us, and Omnipotent Decree,
 The Victor's Will. To suffer, as to do
 200 Our strength is equal; nor the Law unjust
 That so ordains. This was at first resolv'd,
 If we were wise, against so great a foe
 Contending, and so doubtful what might fall.
 I laugh, when Those who at the Spear *are* bold *ja*
 205 And vent'rous, if that fail them, shrink and fear
 (What yet they know must follow) to endure
 Exile or ignominy or bonds or pain,
 The sentence of their Conqu'ror. This is now
 Our doom; which if we can sustain and bear,
 210 Our *Supreme Foe* in time may much remit *Foe suprême*
 His anger; and perhaps thus far remov'd
 Not mind us not offending, satisf'd
 With what is punish'd: whence these raging fires
 Will slacken, if his breath stir not their flames.
 215 Our purer Essence then will overcome
 Their noxious vapour, or enur'd not feel;
 Or chang'd at length, and to the place conform'd
 In temper and in nature, will receive

Familiar

V. 196. *Better these than Worse.*] *These* refers
 to *Chains and Torments*: which deceiv'd the Prin-
 ter. For the Author gave it,

Better THUS than Worse,

Thus trampled, *thus* expell'd; better *thus* than
 worse: for they were even then loose from their
 Chains.

V. 204. *Who at the Spear are bold.*] If *ARE* bold
 be allow'd here; here will want a Particle, BUT
 if that fail them. So that the Author must have
 given it,

I laugh, who at the Spear so bold

And vent'rous, if that fail them, shrink and fear.
 So *bold* implies a Boldness extraordinary, which
Bold alone does not.

V. 210. *Our Supreme Foe.*] Better Accent,
Our Foe suprême, as II. 236. *Heav'n' Lord suprême.*

V. 220. *This Horror will grow mild, this Dark-
 ness light.*] 'Tis quite too much, that the *Dark-
 ness* should turn into *Light*: 'tis as if he had made
Horror turn to *Joy*. He must have given it,

This Horror will grow mild, this Darkness LESS.
Less an Adjective answers better to *mild*, than
 the

- Familiar the fierce heat, and void of Pain;
 220 This horror will grow mild, this darkness *light*. *less*
 Besides what Hope the never-ending flight
 Of future days may bring, what chance, what change
 Worth waiting: since our present lot appears,
 For happy though but ill, for ill not worst;
 225 If we procure not to our selves more woe.
 Thus *Belial* with words *cloth'd* in Reason's garb *He array'd*
 Counsel'd ignoble ease, and peaceful Sloth,
 Not Peace: and after him thus *Mammon* spake:
 Either to disenthroned the King of Heav'n
 230 We war, if War be best; or to regain
 Our own Right lost: Him to unthroned we then
 May hope, when everlasting Fate shall *yield* *plead*
 To fickle Chance, and *Chaos* judge the strife: *With*
 The former vain to hope argues as vain
 235 The latter: for what place can be for Us
 Within Heav'n's bound, unless Heav'n's Lord supreme
 We overpower? Suppose He should relent
 And publish Grace to All, on promise made
 Of new Subjection: with what eyes could We
 240 Stand in his presence humble, and receive
 Strict Laws impos'd, to celebrate his Throne
 With warbled Hymns, and to his Godhead sing
 Forc'd Halleluiahs? while he Lordly sits
 Our envied Sov'rain, and his Altar breaths
 245 Ambrosial Odors *and* Ambrosial Flours, *from*
 Our

the Substantive *Light*. And besides, Rime comes unluckily here, *Light* and *Flight*, studiously avoided in Blank-Verse.

V. 226. Thus *Belial* with words cloth'd in Reason's garb.] This is harsh Measure, and Accent unnatural. Rather thus,

Thus HE with Words ARRAY'D in Reason's garb.

V. 232. When Fate shall yield
 To fickle Chance, and Chaos judge the strife.]
 If Fate yields to chance, it prevents a following Strife. I suspect, the Poet gave it thus,

When everlasting Fate shall PLEAD
 WITH fickle Chance, and Chaos judge the Strife.

V. 245. Ambrosial Odors and ambrosial Flours.] Flours indeed breath Odors; but how an Altar can breath Flours, is hard to conceive: especially when the Flours are, as here, distinguish'd from the Odors. Surely he gave it thus,

Ambrosial Odors FROM ambrosial Flours,
 So Spenser II. 3. 22.

Like Roses in a Bed of Lilies shed,
 The which ambrosial Odours from them threw.

- Our Servile offerings. This must be our task
 In Heav'n, this our delight: how wearisom
 Eternity so spent in worship paid
 To whom we hate? Let us not then pursue
 250 By force impossible, by leave obtain'd
 Unacceptable though in Heav'n, our state
 Of splendid vassalage: but rather seek
 Our own good from our selves, and from our own
 Live to our selves; though in this vast recess,
 255 Free, and to none accountable; preferring
 Hard Liberty before the *ease* yoke *lazier*
 Of servile Pomp. Our greatness will appear
 Then most conspicuous; when great things of small,
 Useful of hurtful, prosperous of adverse
 260 We can create; and in what place so'er
 Thrive under evil, and * *work ease out of pain*
 Through labour and indurance. This deep world
 Of Darkness do we dread? How oft amidst
 Thick clouds and *dark* doth Heaven's all-ruling Sire *black*
 265 Chuse to reside, his Glory unobscur'd?
 And with the Majesty of darkness round
Covers his Throne? from whence deep thunders roar *Covers*
 Must'ring their rage, and Heav'n resembles Hell.
 As He our darkness, cannot We his Light
 270 Imitate when we please? This desert soil
 Wants not Her hidden lustre, Gems and Gold:
 Nor want We skill or art, from whence to raise
 * *out of Pain work Ease*

Magni-

V. 256. *Hard Liberty before the easy yoke Of servile Pomp.*] Though *Easy* here comes a pat Antitheton to *Hard*, yet it spoils the Thought. For the Yoke was so far from being thought *easy*, that it was *wearisom* and *unacceptable*. Were it *easy*, why not eligible, and preferable to *hard* Liberty? 'Tis likely the Author gave it,

Before the LAZIE Yoke.

Lazy; they being suppos'd wholly employ'd in their Harps and their Hymns.

V. 261. *And work Ease out of Pain.*] Better Accent, if thus inverted, *And out of Pain work Ease.*

V. 264. *Thick Clouds and dark.*] *Darkness* and *dark* comes Three times within Four Lines. Better therefore here,

Thick Clouds and BLACK.

V. 267. *Covers his Throne.*] Rather, *COVER his Throne.*

Magnificence; and what can Heav'n shew more?

* *Our torments also may in length of time*

275 Become our Elements; these piercing Fires
As soft at now severe; our temper chang'd
Into their temper: which must needs remove
The Sensible of pain. All things invite
To peaceful counsels, and the settled state

280 Of Order: how in safety best we may
Compose our present evils, with regard
Of what we are, and where; dismissing quite
All thoughts of War. Ye have what I advise.

He scarce had finish'd, when such murmur fill'd

285 Th' Assembly; as when hollow Rocks retain
The sound of blust'ring winds, which all night long
Had rous'd the Sea; now with hoarse cadence lull
Sea-faring Men o'erwatch'd, whose Bark by chance
Or Pinnacle anchors in a craggy Bay

290 After the Tempest. Such applause was heard,
As *Mammon* ended; and his Sentence pleas'd,
Advising Peace. For such another Field
They dreaded worse than Hell: so much the Fear
Of Thunder and the *Sword of Michael* *Edge of Michael's Sword*

295 Wrought still within them: and no less desire
To found this nether Empire; which might rise,
By policy and long process of time,
In emulation opposite to Heav'n.

Which when *Beëlzebub* perceiv'd; than whom

* *Then, as was well observ'd, our Torments may*

Satan

Throne. Th' all-ruling Sire doth chuse to reside, and cover: that's the Syntax.

V. 274. *Our Torments also, &c.*] This Argument *Mammon* steals from *Belial's* Speech above, v. 217. who pleaded on the same side of the Question; and assumes it as his own and new. But to keep just Decorum, he should ascribe it to its true Author, and say it thus,

*Then, as was well observ'd, our Torments may
Become our Elements.*

V. 294. *The Sword of Michael.*] Our Author generally pronounces *Michael*, *Raphael*, &c. with Two Syllables. How comes it then here with Three? Rather thus,

Of Thunder and the Edge of Michael's Sword.
As VI. 251. speaking of the same Sword,
The horrid Edge came down wide wasting.
And 323.

Nor keen nor solid might resist that Edge.

V. 304.

- 300 *Satan* except none higher sat, with grave
 Aspect he rose ; and in his rising seem'd
 A Pillar of State. Deep on his Front engrav'n
 Deliberation sat and public Care ;
 And Princely *counsel* in his face yet shone, Feature
 305 Majestick though in ruin : *sage* he stood huge
 With *Atlantéan* shoulders fit to bear
 The weight of mightiest monarchies. His Look
 Drew audience and attention still as Night
 Or summer's noon-tide *Air*, while thus he spake : Hour
 310 Thrones and Imperial Pow'rs, Offspring of Heav'n,
 Ethereal Virtues ; or these Titles now
 Must we renounce, and changing stile be call'd
 Princes of Hell ? For so the popular vote
 Inclines, here to continue', and build up here
 315 A growing Empire. Doubtless ; while we dream,
 And know not that the King of Heav'n hath doom'd
 This place our Dungeon : not our safe retreat
 Beyond his potent arm ; to live exempt
 From *Heav'n's* high jurisdiction, in new league His
 320 Banded against his Throne ; but to remain
 In strictest bondage, though thus far remov'd,
 Under th' inevitable curb, reserv'd
 His captive multitude. For He, be sure,
 In highth or depth still First and Last will reign

Sole

V. 304. *And princely Counsel in his Face &c.*] How *Counsel* could *shine*, or be *Majestic*, or be in *Ruin*, is beyond my Understanding. I cannot but think, He gave it,

And princely FEATURE in his Face yet shone.

Spenser V. 5. 12.

In her fair Visage void of Ornament,

Bewray'd the signs of Feature excellent.

And VI. 7. 28.

And praise the Feature of her goodly Face.

The Editor, not knowing *Feature*, *Factura*, in the Singular, turn'd it into *Counsel*.

V. 305. *Sage he stood With Atlantéan Shoulders.*] The Ideas do not sort together. *Atlas's* Shoul-

ders, feign'd to support the Heavens, do not convey the Notion of Wisdom, but of Strength. And the *sage look* has come before ; *Grave Aspect*, and *Care sitting in his Front*. The Author therefore must have given it, HUGE OR LARGE,

Huge he sat.

With Atlantean Shoulders.

V. 309. *Or summer's noon-tide Air.*] This is very passable : but there may be Better than Good in Poetry ; much harder to distinguish, than Good from Bad or Tolerable, or to persuade to the Readers : I suspect that the Poet gave it,

Still as Night

Or Summer's noon-tide HOUR.

The

- 325 Sole King, and of his Kingdom lose no part
By our revolt; but over Hell extend
His Empire, and with Iron Scepter rule
Us here, as with his Golden Those in Heav'n.
What fit we then projecting Peace and War?
330 War hath determin'd us, and foil'd with loss
Irreparable: terms of peace yet none
Vouchsaf'd or sought. For what Peace will be giv'n
To us enslav'd? but custody severe,
And stripes, and arbitrary punishment
335 Inflicted: and what *peace* can we return?
But to our power hostility and hate,
Untam'd reluctance, and revenge though slow;
Yet ever plotting how the Conqueror least
May reap his Conquest, and may least rejoice
340 In doing, what we most in suffering feel.
Nor will Occasion want; nor shall we need
With dang'rous expedition to invade
Heav'n, whose high Walls fear no Assault or Siege
Or Ambush from the Deep. What if we find
345 Some easier enterprise? There is a place
(If ancient and prophetic fame in Heav'n
Err not) another World, the happy seat
Of some new Race call'd *Man*, about this time
To be created Like to us, though Less

Faith

In

The *noon-tide Hour*, as IV. 581. *Meridian Hour*. For it was not the *Air*, that made the Silence and Stillness, but the *Hour*; when in hot Countries, the Sun shining fierce, both Men and Animals retire to Shade and Rest. Therefore *Summer* is here added to the Hour. The Antient Poets often touch on this: as *Callimachus* Word for Word, *Noon-tide Hours; and Stillness*.

Μεσημβρινὰ δ' ἔχ' ὄρε' ἀσυχία.
Ἀμφότεραι λῶν' ὅσ' μεσημβρινὰ δ' ἔσαν ὄρεα.
Πολλὰ δ' ἀσυχία τινιδάδ' ἔχεν ὄρε'.

V. 319. From Heav'n's high Jurisdiction.] Two Lines above, *The King of Heaven* is nam'd; where *Heaven* does not denote Jurisdiction, but Subjec-

tion. Better therefore, in this Place, as I believe the Poet gave it, *From his high Jurisdiction*.

V. 329. *Projecting Peace and War*.] I suppose, he gave it, *Peace OR War*.

V. 335. *And what Peace can we return*.] *Peace?* as if the Devils were to treat upon a Par with the Almighty. The Author, I suspect, gave it,

What FAITH can we return?
What *Faith*, Fealty, Duty, Allegiance, if He should pardon our Rebellion? as III. 104. spoken of Angels and Men:

*What proof could they have giv'n sincere
Of true allegiance, constant Faith, or Love?*

H

V. 352.

- 350 In pow'r and excellence; but favour'd more
 Of Him who rules above. So was his Will
 Pronounc'd among the Gods; and by *an Oath*, *a Nod*,
 That shook Heav'n's whole circumference, confirm'd.
 Thither let Us bend all our thoughts, to learn
 355 What Creatures there inhabit; of what mold
 Or substance; how endu'd, and what their pow'r,
 And where their weakness; how attempted best,
 By force or subtlety. Though Heav'n be shut,
 And Heav'n's high Arbitrator sit secure
 360 In his own strength; this place may lie expos'd,
 The utmost border of his Kingdom, left
 To their defense who hold it: *here* perhaps *there*
 Some advantageous Act may be achiev'd
 By sudden onset; either with Hell fire
 365 To waste his whole Creation, or possess
 All as our own, and drive as we were driv'n
 The punie Habitants; or if not drive,
 Seduce them to our Party, that their God
 May prove their foe, and with repenting hand
 370 Abolish his own works. This would surpass
 Common Revenge; and interrupt his joy
 In our confusion, and our joy upraise
 In his disturbance: when his darling Sons,
 Hurl'd headlong to partake with Us, shall curse
 375 Their frail Original and faded Bliss,
 Faded so soon. Advise, if this be worth
 Attempting; or to sit in darkness here
 Hatching vain Empires. Thus *Beëlzebub*
 Pleaded his devilish Counsel, first devis'd

V. 352. *And by an Oath, That shook, &c.*]
 The Scripture sometimes introduces the Almighty,
 as *swearing by an Oath*, but then the Oath is
 promissory to some Person or Polity; whereas
 Man was not then created, nor does it say, that
 God's Oath made the Heavens to shake. So that
 I incline to think, he follow'd here the Heathen
 Poets, and gave it thus; *And by a Nod*,

By
That shook Heav'n's whole circumference, confirm'd.
 All those Poets give that Authority and Force to
Jupiter's Nod, that it shakes the whole Heaven.
Homer first,

Ἡ, καὶ κυανέσιν ἐπ' ὄφρ' ὤρεται νεῦσε Κρονίων,
μέγαν δ' ἐλέλιξεν Ὀλύμπον.

Thence *Virgil*, and perhaps *Terence*,
Annuir, & totum nutu tremefecit olympum.

At

380 By *Satan*, and in part propos'd. For whence,
But from the Author of all Ill, could spring
So deep a malice? to confound the race
Of mankind in one root; and Earth with Hell
To mingle and involve; done all to spite
385 The great Creator. But their spite still serves
His glory to augment. The bold design
Pleas'd highly those infernal States, and joy
Sparkled in all their eyes: with full assent
They vote: whereat his speech he thus renews:
390 Well have ye judg'd, well ended long debate,
Synod of Gods; and, like to what ye are,
Great things resolv'd: which from the lowest deep
Will once more lift us up in spite of Fate,
Nearer our ancient seat; perhaps in view
395 Of those bright confines, whence with neighboring Arms
And opportune excursion we may chance
Reenter Heav'n: or else in some mild Zone
Dwell not unvisited of Heav'n's fair Light
Secure, and at the brightning orient Beam
400 Purge off this gloom: the soft delicious Air,
To heal the scar of these corrosive Fires,
Shall breath her balm. But first whom shall we send
In search of this new World? whom shall we find
Sufficient? who shall tempt with wand'ring feet
405 The dark unbottom'd infinite Abyss?
And through the Palpable Obscure find out
His uncouth way? or *spread* his airy flight
Upborn with indefatigable wings
Over the vast Abrupt? *ere he arrive* *See*
Say, he arriv

stee

Say, he arriv's

The

At quem Deum? qui templa caeli summa nutu con-
cutit.

V. 362. Here *perhaps*.] He must have given it,
THERE *perhaps*.

V. 407. Or spread his airy flight Over the vast
[Abrupt.] To spread his flight, makes no Sense

here, nor perhaps any where else. The Poet gave it, Or STEER his airy flight. And steer exactly agrees with the Words preceding, Find out his uncouth way. So II. 225. Then with expanded Wings he steers his flight.

V. 409. Ere he arrive *The happy Isle.*] The Word *Ere*, supposes that he will arrive at last; which

- 410 The happy Isle: what strength, what art can then
Suffice? or what evasion bear him safe
Through the strict Senteries and Stations thick
Of Angels watching round? Here he had need
All circumspection: and we now no less
415 Choice in our suffrage. For on whom we send,
The weight of all and our last hope relies.
This said, he sat; and Expectation held
His look suspense, awaiting who appear'd
To second, or oppose, or undertake
420 The perilous attempt: but all sat mute,
Pond'ring the danger with deep thoughts; and each
In others count'nance read his own dismay,
Astonish'd. None among the choice and prime
Of those Heav'n-warring Champions could be found,
425 So hardy as to proffer or accept
Alone the dreadful voyage: till at last
Satan, whom now transcendent glory rais'd
Above his fellows, with Monarchal pride
Conscious of highest worth, *unmov'd thus spake: undaunted*
430 O Progeny of Heav'n, Empyreal Thrones,
With reason hath deep silence and demur
Seis'd us, though undismaid. Long is the way
And hard, that out of Hell leads up to Light:
Our Prison strong, this huge convex of Fire
435 Outragious to devour, immures us round
Ninefold; and Gates of burning Adamant
Barr'd over us prohibit all egress.
These pass'd, if any pass; the void Profound
Of unessential *Night* receives him next, *Space*
440 Wide gaping; and with utter loss of Being
Threatens him, *plung'd in that abortive Gulph. swallow'd in th'*
If

which is hazardous and uncertain. The Author what Skill and Care is necessary to come off?
must have given it,

SAY, he ARRIV'S *The happy Isle.*
Suppose, that he arrives there; yet even then

V. 429. Unmov'd thus *spake.*] *Unmov'd?* what,
no Concern? no Zeal or Pathos? Rather thus,
UNDAUNTED *spake.* V. 439,

If thence he *scape* into whatever world,
 Or unknown Region; what remains him less
 Than unknown dangers, and as hard escape?
 445 But I should ill become this Throne, O Peers,
 And this Imperial Sov'rainty, adorn'd
 With splendor, arm'd with pow'r; if ought propos'd
 And judg'd of public moment, in the shape
 Of Difficulty' or Danger could deterr
 450 Me from attempting. Wherefore do I assume
 These Royalties? and not refuse to reign,
 Refusing to accept as great a share
 Of Hazard as of Honour: due alike
 To Him who reigns; and so much to him due
 455 Of Hazard more, as He above the rest
 High honour'd sits. Go therefore, mighty Pow'rs,
 Terror of Heav'n, though fall'n; intend at home,
 While here shall be our home, what best may ease
 The present misery, and render Hell
 460 More tolerable: if there be cure or charm
 To respite or deceive or slack the pain
 Of this ill Mansion. Intermit no watch
 Against a wakeful Foe; while I abroad
 Through all the coasts of dark destruction seek
 465 Deliverance for us all: this Enterprize
 None shall partake with Me. Thus saying rose
 The Monarch, and prevented all reply;
 Prudent, lest from his resolution rais'd
 Others among the chief might offer now,
 470 Certain to be refus'd, what erst they fear'd:
 And so refus'd might in opinion stand
 His Rivals; winning cheap the high repute,
 Which he through hazard huge must earn. But they
 Dreaded

V. 439. *Of unessential Night.*] *Night* is well, but formidable, SWALLOW'D in th' abortive Gulph.
 better would be, SPACE.

V. 441. *Plung'd in that, &c.*] More strong and
 V. 442. *If thence he scape.*] *Escape* comes pre-
 sently over again. Therefore here rather,
 If thence he' EVADE, V. 481.

- Dreaded not more th' adventure, than his voice
 475 Forbidding: and at once with Him they rose.
 Their rising all at once was as the sound
 Of Thunder heard remote. Tow'rd Him they bend
 With awful reverence prone; and as a God
 Extol him equal to the high'st in Heav'n.
 480 Nor fail'd they to express how much they prais'd,
 That for the general safety He *despis'd* *expos'd*
 His own: for neither do the Spirits damn'd
 Lose all their virtue: *lest bad Men should boast* *less should bad Men*
 Their specious deeds on Earth; which Glory excites,
 485 Or close Ambition varnish'd o'er with Zeal.
 Thus They their doubtful consultations dark
 Ended, rejoicing in their matchless Chief:
 As when from Mountain tops the dusky Clouds
 Ascending, while the North-wind sleeps, o'er-spread
 490 Heav'n's chearful face; the lowring Element
 Scowls o'er the darken'd landskip snow or shower:
 If chance the radiant Sun with Farewell sweet
 Extend his ev'ning beam; the fields revive,
 The birds their notes renew, and bleating *Herds* *Flocks*
 495 Attest their joy, that *Hill and Valley rings*. *Hills and Valleys ring*.
 O shame to men! Devil with Devil damn'd
 Firm concord holds: Men only disagree
 Of creatures Rational; though under *hope* *help*
Of

V. 481. *That for the general safety He despis'd His own.*] *Despis'd* his own Safety, is a little over-shot. I suppose the Author gave it,
That for the general safety He EXPOS'D
His own.

The one Word intimates, that the Adventure was very hazardous; but the other, that it was quite hopeless. So II. 827.

I go, and one for all my self expose.

V. 483. *Lest bad Men should boast.*] This is very oddly express'd. Do the Devils retain *some of their Virtue*, on purpose *LEST* bad Men should boast? But the Author must have given it,

Lose all their Virtue: LESS should bad Men boast.

V. 494. *And bleating Herds Attest their joy, that Hill and Valley rings.*] *Herds* is a Word proper to Cattle, that do not *bleat*: as all others and He elsewhere uses it. And then, as he had *Fields* in the Plural, so here he should have *Hills*, not *Hill*. He gave it therefore thus,

And bleating FLOCKS

Attest their joy, that HILLS and VALLEYS RING.

V. 498. *Though under hope Of heav'nly Grace.*] *Hope* of Grace is not sufficient here; the Author gave it, *Though under HELP Of Heavenly Grace.*

V. 503. *Induce us to accord.*] Since it follows in the Sentence, *MAN*, not *Men*; and *His destruction*,

Of Heav'nly Grace, and God proclaiming peace :
 500 Yet live in hatred, enmity, and strife
 Among themselves; and levie cruel wars,
 Wasting the Earth, each other to destroy :
 As if, which might induce *us* to accord,
 Man had not Hellish foes enow besides,
 505 That day and night for his destruction wait.
 The *Stygian* Council thus dissolv'd; and forth
 In order came the grand infernal Peers.
 'Midst came their mighty Paramount, and seem'd
 Alone th' Antagonist of Heav'n; nor less
 510 Than Hell's dread Emperor with pomp Supreme,
 And God-like imitated State. Him round
 A Globe of fiery Seraphim inclos'd,
 With bright imblazonry and horrent Arms.
 Then of their Session ended they bid cry
 515 With Trumpets regal sound the great result.
 Tow'rd the four winds four *speedy* Cherubim
 Put to their mouths the sounding *Alchymie*
 By Herald's Voice explain'd: the hollow' Abyfs
 Heard far and wide; and all the Host of Hell
 520 With deafning shout return'd them loud acclaim.
 Thence more at ease their minds, and somewhat rais'd
 By false presumptuous hope, the ranged Pow'rs
 Disband; and wand'ring each his several way

him

sturdy
Orichalc

Pur-

tion, not *Their* nor *Our*; we must conclude he gave it here, Induce HIM to accord.

V. 516. *Four speedy Cherubim.*] Not much need of Swiftnefs to be a good Trumpeter. For *Speedy* I suspect the Poet gave it,

Four STURDY Cherubim.

Sturdy, stout, robust, able to blow a strong Blast.

V. 517. *Put to their mouths the sounding Alchymie.*] There is a cheap Kitchin mix'd Metal for *Spoons*, &c. vulgarly call'd *Ockamie*, perhaps corruptly from *Alchymie*; but that is below Heroic Stile, and unworthy of *Milton*. And the Name, if any such, is silly. For *Brass*, *Pewter*, nay the

very Silver and Gold Coin, are as much *Alchymie*, as That is; being all mix'd Metals. He gave it thus,

Put to their mouths the sounding ORICHALC.

Ὀρείχαλκον, *Orichalcum*, the most sonorous of Metals for *Tubae* and *Tibiae*. *Suidas* in that Word cites from old Poets, *Κάδωνας Ὀρείχαλκον*, Bells of *Orichalc*, *Ὀρείχαλκος λάλα κύμβαλα*, *Sounding Cymbals of Orichalc*. And our *Spenser* led the way for *Milton's* using it, in his *Muioptomos*,

Not Bilboa Steel, nor Brass from Corinth fet,

Nor costly Orichalc from strange Phoenixe.

Bear witness to the Editor's boldness; that for *Orichalc* which he understood not, durst put in *Alchymie*, from the sound of one Syllable.

V. 528.

- Pursues, as inclination or sad choice
 525 Leads him perplex'd: where He may likeliest find
 Truce to his restless thoughts, and entertain
 The irksome hours; till his great Chief return.
 Part on the Plain, or in the Air sublime
 Upon the Wing, or in swift Race contend; *These on* *part*
 530 [*As at th' Olympian Games or Pythian fields.*]
 Part curb their fiery Steeds, or shun the Goal
 With rapid Wheels, or fronted Brigads form.
 As when, to warn proud Cities, War appears
 Wag'd in the troubled Sky; and Armies rush
 535 To battel in the Clouds: before each Van
 Prick forth the airy Knights, and couch their Spears
 Till thickest Legions close: with feats of Arms
 From either end of Heav'n the welkin burns.
 Others, with vast *Typhoean* rage more fell,
 540 Rend up both Rocks and Hills, and ride the Air
 In whirlwind: Hell scarce holds the wild uproar.
 As when *Alcides*, from *Oechalia* crown'd
 With conquest, felt th' envenom'd robe, and tore
 Through pain up by the roots *Thessalian* Pines;
 545 And *Lichas* from the top of *Oeta* threw
 Into th' *Euboic* Sea. Others more mild,
 Retreated in a silent valley, sing
 With notes Angelical to many a Harp

Their

V. 528. *Part on the Plain, or, &c.*] This Distich is much embarrass'd. It should have been thus,

Part on the Plain, PART in the Air sublime,
THESE ON the Wing, THOSE in swift Race contend.

V. 530. *As at th' Olympian Games, or Pythian Fields.*] This is a manifest Interpolation: its own Silliness betrays it. Why first *Games*, and then *Fields*? as if both were not Fields alike. If *Milton* had made it, he would have said,

As at th' Olympian or the Pythian Games.
 But the Thing was too vulgar, to be mention'd by him; and in those *Games*, there were more Prizes than for *Racing*: but none, as here, for *Flying in the Air sublime*.

V. 531. *Or shun the Goal With rapid Wheels.*] Plainly taken from *Horace*, *Metaque fervidis evitata rotis*. But with good Judgment he says *Rapid*, not *Fervid*: because in these Hell Games both the *Wheels* and the *burning Marle* they drove on, were *fervid* even before the Race.

V. 549. *Heroic deeds and hapless fall.*] Rather, BUT *hapless fall*; a fall, which such Heroic deeds did not promise.

V. 551. *That Fate Free Virtue should enthrall to Force or Chance.*] This is taken from the famous Distich of *Euripides*, which *Brutus* used when he slew himself:

Their own heroic deeds, *and* hapless fall
 550 By doom of battel: and complain that Fate
Free Virtue should enthrall to Force or Chance.
 Their Song was partial; but the Harmony,
 What could it less when Spirits immortal *sing*?
 Suspended Hell; and took with ravishment
 555 The thronging audience. In discourse more sweet
 * (For *Eloquence the Soul, Song charms the Sense.*)
 Others apart sat on a Hill retir'd,
 In thoughts more elevate; and reason'd high
 Of Providence, Foreknowledge, Will and Fate;
 560 Fix'd Fate, free Will, Foreknowledge absolute:
 And found no end, in *wandering* mazes lost.
 Of good and evil much they argu'd then,
 Of happiness and final misery,
 Passion and apathie, and glory' and shame;
 565 Vain wisdom all, and false philosophy:
 Yet with a pleasing sorcery could charm
 Pain for a while or anguish, and excite
 Fallacious hope; or arm th' obdurate breast
 With stubborn patience, as with triple steel.
 570 Another Part in squadrons and gross bands,
 On bold adventure to discover wide
 That dismal world, if any Clime perhaps
 * (*Song charms the Sense, but Eloquence the Soul.*)

but

Thee,

sung?

winding

Might

*Ω τλῆμον Ἀρετῇ, λόγῳ δ' ἄρ' ἦδ', ἐγὼ δέ σε
 "Ὡς ἔργον ἥσκειν σὺ δ' ἄρ' ἐδέλσας βία.
 In some places, for βία *force*, it is quoted τύχη
fortune. Milton has well comprehended both, *En-*
thrall to Force or Chance. But *FREE* Virtue must be
 wrong here. For if *everlasting Fate* (v. 232.) en-
 thrall Virtue, she was never free nor can be. The
 Greek has it, ὦ τλῆμον Ἀρετῇ, O thou poor unhappy
 Virtue; and He consequently gave it, with a like
 Address to her,

THEE, Virtue, should enthrall.
 As I. 36. Thee, Mother of Mankind; and III. 372.
 Thee, Father, first they sung.

V. 553. When Spirits immortal sing?] He gave

it SING; or else in the former part of the Verse,
 What CAN it less, NOT COULD.

V. 556. For *Eloquence the Soul, Song charms the*
Sense.] The Verb ought of right to be in the first
 Colon of the Sentence; better, I conceive, thus;
Song charms the Sense, BUT Eloquence the Soul.

V. 561. In *wandering Mazes lost.*] I have read
wandering Mazes in some of our Elder Poets; but
 for all that, it's a vitious Expression. For *Mazes*,
 Labyrinths, do not themselves wander; though
 those that enter, wander in them. I believe he
 gave it,

And found no end, in WINDING Mazes lost.

I

V. 580.

- Might yield them easier habitation, bend
 Four ways their flying March; along the Banks
 575 Of four infernal Rivers, that disgorge
 Into the burning Lake their baleful streams:
 Abhorred *Styx* the flood of deadly Hate;
 Sad *Acheron* of Sorrow, black and deep;
Cocytus, nam'd of Lamentation loud
 580 Heard on the rueful stream; fierce *Phlegethon*, shore;
 Whose waves of torrent Fire inflame with Rage.
 Far off from these a slow and silent stream,
Lethe the river of Oblivion, rolls
 Her wat'ry Labyrinth: whereof who drinks,
 585 Forthwith his former state and being forgets,
 Forgets both joy and grief, pleasure and pain.
 Beyond this flood a frozen Continent
 Lies dark and wild; beat with perpetual storms
 Of Whirlwind, and dire Hail which on firm land
 590 Thaws not; but gathers heap, and ruin seems
 Of ancient pile: all else deep Snow and Ice,
 A gulf profound as that *Serbonian* Bog
 Betwixt *Damiata* and mount *Casius* old;
 Where Armies whole have sunk: the parching Air
 595 Burns froze, and Cold performs th' effect of Fire.
 Thither by harpy-footed Furies hal'd,
 At certain revolutions all the damn'd
 Are brought; and feel by turns the bitter change
 Of fierce extremes, extremes by change more fierce:
 600 From Beds of raging Fire to starve in Ice

Their

V. 580. *Heard on the rueful stream.*] That supposes the Hearer himself to be in the River. Therefore he either gave it, *Heard on the rueful SHORE*, or *Heard FROM the rueful Stream*. But because *Stream* comes again two Lines after, I prefer the former. *Spenser* II. 7. 57. speaking of the same *Cocytus*.

*That with their piteous Cries and yelling Shrights,
They made the further Shore resounden wide.*

V. 609. *All in a Moment, and so near the Brink.*]

This Verse must be spurious. *All in a Moment* said once before, v. 585. *Forthwith forgets*. And so near the Brink, quite out of place in Construction; and besides impertinent: for if they ferried to and fro in hopes to drink; the nearer the Brink, the Shore, the worse for that purpose.

V. 611. *Medusa with Gorgonian Terror guards.*] If the Author gave it thus, it's a slip of human Inattention. *Medusa* one of the *Gorgons*, never did such work in Hell: Her snaky petrifying Head was

- Their soft Ethereal warmth; and there to pine
 Immovable infix'd, and frozen round,
 Periods of time; thence hurried back to Fire.
 They ferry over this *Lethæan* Sound
 605 Both to and fro, their sorrow to augment;
 And wish and struggle, as they pass, to reach
 The tempting stream, with one small Drop to lose
 In sweet forgetfulness all pain and woe:
 [*All in one moment, and so near the brink:*]
 610 But Fate withstands; and to oppose th' attempt
Medusa with *Gorgonian* terror guards *Megaera* *Tartarean*
 The Ford; and of it self the water flies
 All taste of living wight, as *once* it fled *since*
 The lip of *Tantalus*. Thus roving on
 615 In *confus'd march* forlorn th' adventurous Bands *march confus'd*
 With shuddring horror pale, and eyes agast
 View'd first their lamentable lot, and found
 No rest: through many a dark and dreary Vale
 They pass'd, and many a Region dolorous;
 620 O'er many a frozen, many a fiery Alp,
 Rocks, Caves, Lakes, Fens, Bogs, Dens, and shades of death;
 An Universe of death, which God by curse
 Created evil, for Evil only good:
 Where all life dies, death lives; and nature breeds
 625 Perverse all monstrous, all prodigious things;
 Abominable, unutterable, and worse
 Than *Fables* yet *have* feign'd, or Fear conceiv'd, *Fable bath*
Gorgons and *Hydra's* and *Chimaera's* dire.

Mean

was fix'd in the Shield of *Minerva*. But it must needs be a Prank of the Editor, as appears from the proximity of the true Words to these false. The Poet gave it,

MEGAERA with TARTAREAN Terror guards.
Megaera, the worst of the three Furies, was always forwardest on such occasions.

V. 613. *As once it fled.*] I believe he gave it, *As SINCE it fled.*

V. 615. *In confus'd march.*] Rather inverted, *In march confus'd forlorn.*

V. 627. *Than Fables yet have feign'd, or Fear conceiv'd.*] No doubt, our Poet gave it, *Than FABLE yet HATH feign'd, or Fear conceiv'd.* *Fable* and *Fear* here are by Poetical Power and Authority made *Persons*. But *Fables* cannot be made so: nor can They *feign* any thing, but *Themselves* are *feign'd*.

- Mean while the Adversary of God and Man,
 630 *Satan*, with thoughts inflam'd of high'st design,
 Puts on swift wings; and towards the Gates of Hell wing'd
 Explores his solitary flight. Sometimes
 He scours the right hand coast, sometimes the left;
 Now shaves with level wing the Deep, then soars
 635 Up to the fiery *Concave* [towering high. Cope.
As when far off at Sea a Fleet descry'd
Hangs in the Clouds, by Æquinoctial Winds
Close sailing from Bengála, or the Isles
Of Térnate and Tidóre, whence Merchants bring
 640 *Their spicy Drugs: they on the Trading Flood*
Through the wide Ethiopian to the Cape
Ply, stemming nightly toward the Pole. So seem'd
Far off the flying Fiend:] At last appear
 Hell bounds, high reaching to the horrid Roof, arched
 645 And thrice threefold the Gates: three folds were Brás, threefolded
 Three Iron, three of Adamantine Rock;
 Impenetrable, impal'd with circling fire,

Yet

V. 631. *Puts on swift Wings.*] A merry Blunder of the Editor or Printer; *Satan puts on Wings*, like *Daedalus*, I suppose, and his Son *Icarus*; as if he had no natural Wings of his own. Does not *Milton* throughout make all Angels to have Wings? Here therefore he gave it.

Puts on, swift WING'D.

Puts on, puts forward, makes swift progress in his Flight: as II. 1021.

So He with labour hard mov'd on.

V. 636. *As when far off at Sea a Fleet, &c.*] This long and tedious Comparison is so silly here and pedantical, quite improper for the Place; that I am willing to believe it spurious, and to charge the Editor with it, as often before. Let us take it to pieces. The whole Thought is but this: *Satan*, as he flew, seem'd like a Ship at Sea, sailing towards one at a distance. But how is this manag'd? First instead of a Ship, *Satan* appears like a whole Fleet. Would not a First Rate Man of War have suffic'd? And whom does he appear to far off, in this his Solitary Flight? There were none, but Sin and Death sitting at Hell Gates: and they did not mind him, till he was at hand. And why those exotic Names, Ben-

gála, Térnate and Tidóre? a vain Ostentation of the most vulgar Knowledge; when a Ship at home in our own Channel would serve the turn better. *Trade Winds* indeed I have heard of; but *Trading Flood* I learn first here. But why must the *Æthiopic* Sea be it? when the *European* Seas carry ten times the Trade. And why is all this done *Nightly*, to contradict the whole Account? since at that time a Sail cannot be descried. The two Ends may be thus tack'd together, ejecting all the Middle: Then soars.

Up to the fiery COPE. At last appear Hell bounds.

Cope, Vault, Roof, is better here than *Concave*; which may denote not the Top, but the whole Cavity of Hell: and *Towering high* is the same again with *Soaring up*; both further Arguments, that the Passage is not genuine.

V. 644. *To the horrid Roof.*] I believe the Author gave it, the *ARCHED* Roof; a proper significant Epithet, the other merely General. So I. 726. *From the arched Roof.*

V. 645. *And thrice threefold the Gates.*] This would make Nine Gates instead of One. The Poet gave

- Yet unconsum'd. Before the Gates there sat
On either side a formidable Shape:
650 The one seem'd Woman to the waste and fair;
But ended foul in many a scaly fold
Voluminous and vast, a Serpent arm'd
With mortal sting. About her middle round
A cry of Hell-hounds never ceasing bark'd
655 With wide *Cerberian* mouths full loud, and rung
A hideous Peal: yet, when they list, would creep,
If ought disturb'd their noise, into her womb,
And kennel there; yet there still bark'd and howl'd, bark and howl
Within unseen. [*Far less abhorr'd than these*
660 *Vex'd Scylla, bathing in the Sea that parts*
Calabria from the hoarse Trinacrian shore:
Nor uglier follow the Night-Hag, when call'd
In secret, riding through the Air she comes
Lur'd with the smell of infant blood, to dance
665 *With Lapland Witches, while the lab'ring Moon*
Eclipses at their charms.] The other Shape; *Th' other, Substance or*
If

gave it, *And THRICE-THREEFOLD Gates.*
The Gates had nine Folds, nine Plates, nine Linings; as *Homer* and the other Poets make their Heroes Shields, to have several Coverings of various Materials for the greater Strength: *Clypei dominus Septemplicis Ajax.* So in *Sampson Agon.* v. 645. *And seventimes-folded Shield.*

V. 654. *A cry of Hell-hounds.]* I may be ignorant of the Hunter's Language: but I should believe he gave it, *A CRUE of Hell-hounds.*

V. 658. *Yet there still bark'd and howl'd.]* Without question he gave it,
Yet there still BARK and HOWL.
The series shows this, would creep, would kennel, and would bark and howl.

V. 659. *Far less abhorr'd than these Vex'd Scylla, &c.]* Let the Editor here too take back his intruded Comparisons, *Scylla and her Dogs:* which common Fable he has yet deprav'd in the telling: for those Dogs were incorporate with her and always stuck fast, whether she bath'd in the Sea, or not. And see, how he has manag'd the Passage of *Virgil,*

Scyllam, quam fama secuta est,
Candida succinctam latrantibus inguina monstribus
Dulichias vexasse rates.

Here *Scylla* vex'd *Ulysses's* Ship, when she devour'd six of his Seamen; not with her Dogs, but with her six Heads: but hence the Editor takes *VEXASSE*, and makes the Dogs to vex *Scylla* herself. But much rather let him take back his fabulous *Night-Hag*, his *Dance of Lapland Witches*, and his *Smell of Infant Blood*; and not contaminate this most majestic Poem with trash, nor convey such idle, but dangerous Stories to his young and credulous Female Readers.

V. 666. *The other Shape, &c.]* He subjoins, *If Shape it might be call'd;* and then again, *Or Substance might be call'd.* Does not this plainly imply, That as he had call'd it *Shape* before; so he must have call'd it *Substance* before? But that no where appears, as the Editor has manag'd the matter. But it may be easily retriev'd. Join the two Pieces of Verse together, turning out *Scylla* and the *Night-Hag*;

Within unseen. Th' other, SUBSTANCE or Shape.
And take this too, as a farther Confirmation of the Editor's foul Play here.

- If Shape it might be call'd, that Shape had none
 Distinguishable in member, joint, or limb;
 Or Substance might be call'd, that Shadow seem'd:
 670 For each seem'd either. Black it stood as Night,
 [*Fierce as ten Furies, terrible as Hell,*]
 And shook a dreadful Dart: what seem'd *his* Head *its*
 The likeness of a Kingly Crown had on.
Satan was now at hand; and from his seat
 675 The Monster moving onward came as fast
 With horrid strides: Hell trembled, as he strode.
 Th' undaunted Fiend, what This might be, admir'd;
 Admir'd, not fear'd. God and his Son *except,* *exempt,*
 * *Created thing nought valu'd he nor shun'd;*
 680 And with disdainful look thus first began:
 Whence and What art thou, execrable Shape?
 That dar'st, though grim and terrible, advance
 Thy miscreated *Front* athwart my way *Form*
 To yonder Gates. Through them I mean to pass,
 685 That be assur'd, without leave ask'd of thee.
 Retire, or taste thy folly, and learn by proof,
 Hell-born, not to contend with Spirits of Heav'n.
 To whom the Goblin full of wrath reply'd;
 * *No other Thing ought valued He or shun'd;*

Art

V. 671. *Fierce as ten Furies, terrible as Hell.*]
 Another spurious Interpolation. The modern
 Poets make at pleasure *a thousand Furies*: not so
 the Antients, when they introduce them as Per-
 sons; but confine them to Three. But to make
 One Person *Death* to be as fierce as *Ten Furies*
 together, smells of trivial and common Chat:
 and then *Terrible as Hell* is quite ridiculous. The
 Man did not attend, that the Scene here is Hell:
 so *Death*, according to Him, was no more terri-
 ble, than the Place he sat in. But the true *Mil-*
ton had other Notions: He says, *Hell herself trem-*
bled as Death strode, v. 676. as she had trembl'd
 and sigh'd at his very Name, when he was new
 born, II. 788. But the more to evince this Line
 to be spurious; the Two pieces of Verses,

Black it stood as Night,

And shook a dreadful Dart,

are one continued Sentence, translated literally
 from one in *Homer*:

Ὁ δ' ἐρεμνὴν νύκτι ἐοικώς,
 τυμνὸν τέξον ἔχων, καὶ ἐπὶ νύμφην ὀϊστὸν.

V. 672. *What seem'd his Head.*] He must have
 given it, *ITS Head*; as before, *Black IT stood*.

V. 679. *Created thing nought valued He.*] No
created thing, except God and his Son, has been
 justly reprehended, as implying, that *God and his*
Son were created. The Diction is certainly fault-
 ty; but the Author in his bad Circumstance has
 too good an Apology. He may be help'd out
 thus; *God and his Son EXEMPT,*

NO OTHER Thing OUGHT valued he OR shun'd.
 As III. 370. No Voice exempt.

V. 683. *Thy miscreated Front.*] Was his *Front*
 only miscreated, all the rest well fashion'd? or
 could he advance his *Front* athwart *Satan's way*,
 without

- Art Thou that Traitor Angel? art Thou He,
 690 Who first *broke* peace in Heav'n and Faith, till then *brok'st*
 Unbroken; and in proud rebellious Arms
Drew after *him* the Third part of Heav'n's Sons *Drew'st thee*
 Conjúr'd against the High'st: for which both Thou
 And They outcast from God, are here condemn'd
 695 To waste Eternal days in woe and pain?
 And reckon'st Thou thy self with Spirits of Heav'n,
 Hell-doom'd? and breath'st defiance here and scorn,
 Where I reign King; and to enrage thee more,
 Thy King and Lord? Back to thy punishment,
 700 *False* fugitive, and to thy speed add wings: *Hell's*
 Lest with a whip of Scorpions I pursue
 Thy Lingring; or with one stroke of this Dart
 Strange horror seize thee, and pangs unfelt before.
 So spake the griesly Terror; and in shape,
 705 So speaking and so threatening, grew tenfold
 More dreadful and deform. On th' other side,
 Incens'd with Indignation *Satan* stood
 Unterrified: and like a Comet burn'd,
 That fires the length of *Ophiuchus* huge
 710 In th' Arctic Sky; and from his horrid hair
 Shakes Pestilence and War. Each at the Head

Level'd

without advancing his other Parts? Without Controversy He gave it,

Thy miscreated FORM athwart my way.

And we have been told, that *Milton* first coin'd the Word *Miscreated*; but *Spenser* used it before him, as I. 2. 3.

Eftsoons he took that miscreated fair.

And II. 7. 42.

Nor mortal Steel empierce his miscreated Mold.

V. 690. *Art Thou He, Who first broke Peace in Heav'n?* In true Construction, and as the Author no doubt gave it, it must be, *Who first BROK'ST Peace*: and in the subsequent Verse, for *Drew after him*, it must be, *DREW'ST after THEE*. The Verbs are referable to *Thou* not to *He*. So *Virgil*:

Tu Maximus ille es,

Unus qui nobis cunctando restituis rem.

Not *Restituit*. So *Acts Apost.* xxi. 38. *Art not thou*

that Egyptian, which madest an Uprore? Not Made. And here, I. 86. *If thou bee'st He, who didst out-shine: not Did.*

V. 700. *False Fugitive.* Few Readers but will be satisfied with *FALSE Fugitive*; till they see something offer'd to them, which they must acknowledge Better. Though *Satan* was a *Liar from the beginning*; yet certainly *False* here is below the Poet's Thought. He gave it, *HELL's Fugitive*: *Hell's Prisoner*, and now attempting to escape. So *Horace*,

Utque sacerdotis fugitivus liba recuso.

And so above, II. 57. *Moloch* in Indignation calls Himself and the rest *Heaven's Fugitives*. This, I doubt not, was the Author's Word: though he might have said with equal Contempt, *TWICE fugitive*; before from Heaven, and now from Hell: as IX. 16. he says of *Hector*, *THRICE fugitive about Troy wall.*

V. 734.

- Level'd his deadly aim: their fatal hands
 No second stroke intend: and such a Frown
 Each cast at th' other; as when two black Clouds
 715 With Heav'n's Artill'ry fraught, come ratling on
 Over the *Caspian*; then stand front to front
 Hov'ring a space, till Winds the Signal blow
 To join their dark Encounter in mid air:
 So frown'd the mighty Combatants, that Hell
 720 Grew darker at their frown; so match'd they stood:
 For never but once more was Either like
 To meet so great a foe: and now great deeds
 Had been achiev'd, whereof all Hell had rung:
 Had not the Snaky Sorcerers, that sat
 725 Fast by Hell Gates, and kept the fatal Key,
 Ris'n, and with hideous outcry rush'd between.
 O Father, what intends thy Hand, she cry'd,
 Against thy only Son? what Fury, O Son,
 Possesses Thee, to bend that mortal Dart
 730 Against thy Father's Head? and know'st for whom?
 For Him, who sits above and laughs the while
 At Thee ordain'd his drudge, to execute
 Whate'er his wrath, which he calls Justice, bids;
 His Wrath, *which* one day will destroy you both. *who*
 735 She spake, and at her words the hellish Pest
 Forbore: then these to Her *Satan* return'd:
 So strange thy outcry, and thy words so *strange* *new*
 Thou interposest; that my sudden hand
 Prevented spares to tell thee yet by deeds,
 740 What it intends: till first I know of Thee,
 What Thing thou art, thus double-form'd; and why,
 In this infernal vale first met, thou call'st

Me

V. 734. *His Wrath*, which *one day*.] Rather thus;
His Wrath, who *one day* will destroy you both,
 to be refer'd to *His*, and not to *Wrath*.

V. 737. *So strange thy Outcry*, and *thy Words* so

strange.] Twice *strange*? so lean and jejune from
 a Poetical Vein so copious? He design'd it,
So strange thy Outcry and thy Words so NEW.
 As Terence joins *new* and *strange* together; Nil no-
rum aut mirum est.

Me Father, and that Fantasm call'st my Son :
 I know *thee* not ; not ever saw till now you
 745 Sight *more* detestable *than* Him and Thee. so as
 To' whom thus the Portrefs of Hell Gates reply'd :
 Hast thou forgot me then ? and do I seem
 Now in thine Eye so foul ? once deem'd so fair
 In Heav'n ; when at th' Assembly, and in sight
 750 Of all the Seraphim with Thee combin'd
 In bold conspiracy against Heav'n's King,
 All on a sudden miserable pain
 Surpris'd thee : dim thine Eyes, and dizzy swum
 In darkness ; while thy Head flames thick and fast
 755 Threw forth ; till on the left side op'ning wide,
 Likest to Thee in shape and count'nance bright,
 Then shining heav'nly fair, a Goddess arm'd,
 Out of thy Head I sprung. Amazement seisd
 All th' Host of Heav'n : back they recoil'd afraid
 760 At first, and call'd me *Sin* ; and for a Sign
 Portentous held me : but familiar grown
 I pleas'd, and with attractive Graces won
 The most averse : Thee chiefly, who full oft
 Thy self in Me thy perfect image viewing
 765 Becam'st inamor'd ; and such joy thou took'st
 With me in secret, that my womb conceiv'd
 A growing Burthen. Mean while War arose,
 And fields were fought in Heav'n : wherein remain'd
 (For what could else ?) to our Almighty Foe
 770 Clear Victory ; to Our part loss and rout
 Through all the Empyréan. Down they fell,
 Driv'n headlong from the pitch of Heaven down
 Into this Deep ; and in the gen'ral fall

I

V. 744. *I know thee not.*] The Poet gave it, *I know you not* ; as spoken both of the pretended Daughter and Son.

V. 745. *Sight more detestable than Him and*

Thee.] This is too little, *more* detestable : where could he, new fall'n from Heaven, have seen one so much ? He must have given it, *Sight so detestable as Him and Thee.*

K

V. 783

I also. At which time this powerful Key
 775 Into my Hand was giv'n, with charge to keep
 These Gates for ever shut; which none can pass
 Without my op'ning. Pensive here I sat
 Alone: but long I sat not; till my womb,
 Pregnant by Thee and now excessive grown,
 780 Prodigious motion felt and rueful throws.
 At last this odious offspring, whom thou seest
 Thine own begotten, breaking violent way
 Tore through my entrails; that with *fear* and pain *force*
 Distorted, all my nether shape thus grew
 785 Transform'd: but He my inbred Enemy
 Forth issu'd, brandishing his fatal Dart
 Made to destroy. I fled, and cry'd out *Death*:
 Hell trembl'd at the hideous Name; and sigh'd
 From all her Caves, and back resounded *Death*.
 790 I fled, but He pursu'd; though more, it seems,
 Inflam'd with lust than rage; and swifter far
 Me overtook his Mother all dismay'd:
 And in embraces forcible and foul
 Ingendring with me, of that rape begot
 795 These yelling Monsters, that with ceaseless cry
 Surround me, as thou sawst; hourly conceiv'd
 And hourly born, with sorrow infinite
 To me: for when they list, into the Womb
 That bred them they return; and howl and gnaw
 800 My Bowels, their repast: then bursting forth
 Afresh with conscious terrors *vex* me round; *hens*
 That rest or intermission none I find.
 Before mine eyes in opposition sits
 Grim *Death* my Son and Foe, who sets them on;

And

V. 783. *That with Fear and Pain Distorted.*
 'Tis hard to conceive, how *Fear* could distort
 her. I believe, He gave it *FORCE* and *Pain*.
Force, because her Offspring broke violent way
 through her Entrails.

V. 801. *With conscious terrors vex me round.*
 A vile negligence this of the Editors. To *vex*
 her with *Terrors* is sufficiently improper; but to
vex her *round* is not to be endur'd. In her next
 Speech, v. 862. she says,
With Terrors and with Clamors compass'd round.
Com.

- 805 And me his Parent would full soon devour
For want of other prey: but that he knows
His end with mine involv'd; and knows that I
Should prove a bitter Morsel and his Bane, *shall*
Whenever that shall be: So Fate pronounc'd.
- 810 But Thou, O Father, I forewarn thee, shun
His deadly Arrow: neither vainly hope
To be invuln'able in those bright Arms,
Though temper'd Heav'nly: for that Mortal dint,
Save He who reigns above, none can resist.
- 815 She finish'd; and the subtle Fiend his lore
Soon learn'd, now milder; and thus answer'd smooth:
Dear Daughter, since thou claim'st me for thy Sire,
And My fair Son here shew'st me; *the dear* pledge *dearest*
Of dalliance had with Thee in Heav'n, and joys
- 820 Then sweet, now sad to mention; through dire change
Befall'n us unforeseen, unthought of; know,
I come no Enemy: but to set free,
From out this dark and dismal house of Pain,
Both Him and Thee, and all the heav'nly Host
- 825 Of Spirits, that in our just pretenses arm'd
Fell with us from on high. From Them I go
This uncouth errand sole, and One for all
My self expose; with lonely steps to tread
Th' unfounded Deep, and through the void Immense
- 830 To search with wand'ring quest a place foretold
Should be, and by concurring signs ere now,
Created vast and round; a place of bliss
In the purlieus of Heav'n: and therein plac'd
A race of upstart creatures, to supply
- 835 Perhaps our vacant room, though more remov'd;

Left

Compass'd is right: whence it's manifest the Poet
gave it, *A fresh with conscious Terrors* HEM me round.
As IV. 979. *Sharpned in mooned horns*
Their Phalanx, and began to hem him round.

V. 808. *Should prove a bitter Morsel.*] The Con-

struction requires, what no doubt the Author gave,
SHALL prove.

V. 818. *Shew'st me the dear pledge.*] The Tone
falls wrong. Rather, *Show'st me*; DEAREST Pledge,
or *Pledge so dear.*

K 2

V. 855.

- Lest Heav'n furcharg'd with potent multitude
 Might hap to move new broils. Be this, or ought
 Than this more secret, now design'd; I haste
 To know, and this once known shall soon return:
- 840 And bring you to the place, where Thou and *Death*
 Shall dwell at ease; and up and down unseen
 Wing silently the buxom Air, imbalm'd
 With Odors: there ye shall be fed and fill'd
 Unmeasurably; all things shall be your prey.
- 845 He ceas'd: for both seem'd highly pleas'd; and *Death*
 Grin'd horrible a ghastly smile, to hear
 His famin should be fill'd; and bless'd his mawe
 Destin'd to that good hour: no less rejoic'd
 His Mother bad, and thus bespake her Sire:
- 850 The Key of this infernal Pit by due,
 And by command of Heav'n's all-powerful King,
 I keep; by Him forbidden to unlock
 These adamantin Gates. Against all force
Death ready stands to interpose his dart,
- 855 Fearless to be o'ermatch'd by living *wight*. *Wight.*
 But what owe I to his commands above
 Who hates me? and hath hither thrust me down
 Into this gloom of *Tartarus* profound, 2
 To sit in hateful Office here confin'd, 3
- 860 Inhabitant of Heav'n, and heav'nly-born, 1
 Here in perpetual agony and pain; 4
 With terrors and with clamors compass'd round
 Of mine own brood, that on my bowels feed.
 Thou art my Father, Thou my Author, Thou

My

V. 855. *Fearless to be o'ermatch'd by living might.*] *Living might* would not except even God himself, the Everliving and the Almighty. The Author therefore gave it, *By living WIGHT*: as II. 613. *All taste of living wight*. This expression is establish'd and consecrated by our *Chaucer* and *Spenser*.

V. 858. *Into this gloom, &c.*] The three fol-

lowing Verses, if all genuine, are certainly displac'd, by some Interlines in the Copy. The Author must design them thus,

*Who hates me? and hath hither thrust me down,
 Inhabitant of Heav'n and Heav'nly born,
 Into this Gloom of Tartarus profound;
 To sit in hateful Office here confin'd,
 Here in perpetual agony and pain.*

This new Order is clearly prov'd from the Repetition, *Here*

- 865 My Being gav'st me : whom should I obey
But Thee, whom follow? Thou wilt bring me soon
To that new world of light and bliss, among
The Gods who live at ease; where I shall reign
At Thy right hand voluptuous, as befits
870 Thy daughter and Thy darling, without end.
Thus saying, from her side the fatal Key,
Sad instrument of all our woe, she took;
And tow'rs the Gate rolling her bestial train,
Forthwith the huge Portcullis high up drew,
875 Which but Her self, not all the *Stygian* Pow'rs
Could once have mov'd: then in the key-hole turns
Th' intricate Wards, and every Bolt and Bar
Of massie Ir'n or solid Rock with ease
Unfastens. On a sudden open fly
880 With impetuous recoil and jarring sound
Th' infernal doors; and on their hinges grate
Harsh Thunder; that the lowest bottom shook
Of *Erebus*. She open'd; but to shut
Excell'd her power: the Gates wide open stood;
885 That with extended wings a Banner'd Host
Under spread Ensigns marching might pass through,
With Horse and Chariots rank'd in loose array:
So wide they stood, and like a Furnace mouth
Cast forth redounding smoke and ruddy flame.
890 Before their eyes in sudden view appear
The secrets of the hoary Deep, a dark
Illimitable Ocean without bound,
Without dimension; where length breadth and highth,

Shore,

And

Here confin'd,
Here in perpetual agony;
Which must follow close one upon the other.
But I rather believe the Verse 860 to be spu-
rious: for *Milton* himself would have given it,
Thrust me down,
Me Habitant of Heav'n, and Heaven-born,
As above, v. 687. Hell-born,

V. 868: The Gods who live at ease.] Word for
Word from *Homer*, *Θεοὶ πέδον ζώοντες*.

V. 892. Illimitable Ocean without bound.] This
same Bound cannot be allow'd. 'Tis the very
same, as Illimitable without limit, or Boundless
without bound. But the Poet gave it,
Illimitable Ocean without SHORE,
So our Author II. 1011.

End

- And time and place are lost; where eldest *Night*
 895 And *Chaos*, Ancestors of Nature, hold
 Eternal Anarchy, amidst the noise
 Of endless Wars; and by confusion stand.
 For *Hot*, *Cold*, *Moist*, and *Dry*, four Champions fierce,
 Strive here for Malt'ry, and to Battel bring
 900 Their *Embryon* Atoms. They around the Flag *legion'd*
 Of each his Faction, in their sev'ral Clans,
 Light-arm'd or heavy, sharp, smooth, swift, or slow,
 Swarm populous; unnumbered as the Sands
 Of *Barca* or *Cyrene's* torrid soil,
 905 Levied to side with warring Winds, and poise
 Their lighter wings. To whom *these most* adhere, *the Most*
 He rules a moment. *Chaos* Umpire sits,
 And by decision more embroils the fray,
 By which he reigns: next him high Arbiter
 910 *Chance* governs all. Into this wild Abyss,
 The Womb of Nature and perhaps her Grave;
 Of neither Sea nor Shore nor Air nor Fire,
 But all these in their pregnant causes mix'd
 Confus'dly: and which thus must ever fight,
 915 Unless th' Almighty Maker Them ordain
 His dark materials to create more Worlds.

Into

But glad that now his Sea should find a Shore.
 And XI. 750.

Sea cover'd Sea, Sea without Shore:
 borrow'd from that Passage of *Ovid*;
Omnia pontus erat; decerant SED litora ponto.

V. 900. And to Battle bring Their Embryon Atoms.] This has been commended to us as a fit and fine Expression. But I give my Vote, that the Editor have the Honour of it; for it shows to be his Manufacture. How the true *Milton* understood Embryon, appears from VII. 277.

Earth in the Womb as yet

Of Waters Embryon immature involv'd.

He took Embryon, as all Men do, to mean a Child yet in the Womb; and therefore with a proper Metaphor he calls the Earth yet inclos'd in Waters the Embryon Earth. If we apply this to Embryon Atoms, They must be Infant Atoms yet un-

born of their Mother Atoms. What a Gulph of Nonsense? Atoms, *Minima naturae*, Indivisible Points, are all of them great with Young: and these unborn Young ones, without the Parent Atoms, are brought to Battel, and swarm around the Flag. Add to these, that *ἐμβρυον* is the Singular, the Plural is *ἐμβρυα*: so that besides the breach of Common Sense, here's a violation too of Grammar. To rake in this Dirt no further, the Author gave it,

To Battel bring Their LEGION'D Atoms:
 form'd into Legions, or Regiments, in Military Discipline.

V. 906. To whom these most adhere.] To whom, that is, to the Four Champions, Hot, Cold, Moist, and Dry: He of the Four rules a moment, to whom the several Factions most adhere. Firm Adherence indeed, and worthy of the superlative *Most*,

Into this wild Abyſs the wary Fiend
 Stood on the brink of Hell and look'd a while *Look'd from stood*
 Pond'ring his Voyage: for no narrow Frith
 920 He had to croſs. Nor was his Ear leſs peal'd
 With noiſes loud and ruinous, (to compare
 Great things with ſmall) than when *Bellona* ſtorms
 With all her battering Engines, bent to raſe
 Some Capital City: or leſs than if this Frame
 925 Of Heav'n were falling; and theſe Elements *cr*
 In mutiny had from her Axle torn
 The ſtedfaſt Earth. At laſt his ſail-broad Vans
 He ſpreads for flight; and in the ſurging ſmoke
 Uplifted ſpurns the ground: thence many a League,
 930 As in a cloudy *Chair* aſcending rides *Carr*
 Audacious: but that ſeat ſoon failing, meets
 A vaſt Vacuity. All unawares,
 Flutt'ring his pinions vain, plumb down he drops
 Ten thouſand Fathom deep: and to this hour
 935 Down had been falling; had not by ill chance
 The ſtrong rebuff of ſome tumultuous cloud,
 Inſtinct with Fire and Nitre, *hurried him* *hurld him back*
 As many *Miles aloft*. That fury ſtay'd *Fathoms high*.
 Quench'd in a boggy *Syrtis*, neither Sea

Nor

Moſt, that laſt but a moment. The Poet gave it,
 To whom THE MOST adhere, He rules a moment.
 He of the Four rules, while he has the Majority.

V. 918. Stood on the brink of Hell and look'd
 a while.] Heſe's an abſurd and ridiculous Blunder,
 that has paſs'd through all the Editions. Satan
 STOOD INTO the Abyſs; and he did not ſtand into
 it, but ſtood on the firm ground, the Brink of
 Hell. No doubt the Author gave it; Look'd into
 it, not STOOD into it.

Into this wild Abyſs the wary Fiend
 LOOK'D FROM the Brink of Hell, and STOOD
 a while
 Pond'ring his Voyage.

V. 925. And theſe Elements, &c.] Rather, OR
 theſe Elements. That intestine Mutiny being dif-
 ferent from the Fall of Heaven,

930. As in a cloudy Chair.] A Chair is too
 mean a Carriage for the occaſion: the Poet
 gave it,

As in a cloudy CARR.

V. 937. Hurried him As many Miles aloft.]
 He had ſaid, that in the Vacuum Satan had ſunk
 Ten thouſand Fathom deep, and now he was hur-
 ried aloft As many Miles. That's too much, ten
 thouſand Miles to answer as many Fathoms only;
 and One Cloud to make ſuch an Exploſion. And
 beſides, *Hurried him*, where the Accent falls upon
 Him, is a poor Cloſe of a Verſe. Had he not
 better have given it thus?

HURL'D him BACK As many FATHOMS HIGH.
 So that his Aſcent by the Cloud exactly recom-
 pens'd his Deſcent by the Vacuum. That was
 truly an ill Chance.

V. 948.

- 940 Nor good dry Land, nigh-founder'd on he fares,
Treading the crude consistence, half on foot
Half flying: behoves him now both Oar and Sail.
As when a Gryfon through the Wildernesse,
With winged course o'er hill or moory dale,
945 Pursues the *Arimaspian*; who by stealth
Had from his wakeful custody purloin'd
The guarded Gold: so eagerly the Fiend
O'er bog, or steep, through strait, rough, dense, or rare, o'er
With head, hands, wings, or feet, pursues his way;
950 And swims, or sinks, or wades, or creeps, or flies.
At length an universal Hubbub wild,
Of stunning sounds and voices all confus'd
Born through the hollow Dark, assaults his ear
With loudest vehemence. Thither he plies
955 Undaunted, *to meet there* whatever Pow'r *there to meet*
Or Spirit of *the nethermost* Abyss *this vast unknown*
Might in that noise reside; of whom to ask,
Which way the nearest coast of darkness lies
Bord'ring on light. When straight behold the Throne
960 Of *Chaos*; and his dark Pavilion spread
Wide on the wastfull Deep. With him enthron'd
Sat sable-vested *Night*, eldest of Things,
The Consort of his Reign: and by them stood

Orcus

V. 948. O'er bog, or steep.] The Author, I believe, gave it, O'er bog, O'ER steep: not or steep.

V. 955. Undaunted, to meet there.] A small change of the order improves this Verse,
Undaunted, there to meet whatever Power.

V. 956. Of the nethermost Abyss.] The Epithet Nethermost is not proper here. Better thus;
Or Spirit of THIS VAST UNKNOWN Abyss.
See presently, v. 969.

V. 964. And the dreaded Name of Demogorgon.] *Lucan's famous Witch Erichon* threatens the Infernal Powers, that were slow in their obedience to her, that she would call upon some

Being, at whose Name the Earth always trembled. *Quo numquam terra citato Non concussa tremit.* But no antient Poet ever names that Being. Boccace, I suppose, was the first, that invented this silly Word *Demogorgon*; which our *Spenser* borrow'd of him, IV. 2. 47.

*Down in the bottom of the deep Abyss,
Where Demogorgon in dull darkness pent.*
But it's below the Dignity of this Poem to mix Barbarous Names with those of Antiquity. Let the Editor take it back to him; and the Verse be join'd, as the true Poet gave it;
Orcus and Hades; Rumor next and Chance.

V. 969. Ye, Powers And Spirits of this nethermost Abyss.] 'Twas hard, if not impossible, in our Poet's Condition, not sometimes to forget;
and

Orcus and Hades; [and the dreaded name
 965 Of Demogorgon;] Rumor next and Chance,
 And Tumult and Confusion all imbroil'd;
 And Discord with a thousand various mouths.
 To' whom Satan turning boldly, thus: Ye, Pow'rs
 And Spirits of this nethermost Abyfs *regnant o'er this vast*
 970 Chaos and ancient Night; I come no Spy,
 With purpose to explore or to *disturb* *disclose*
 The secrets of your Realm: but by constraint
 Wand'ring this darksom Defart, as my way
 Lies through your spacious Empire up to Light;
 975 Alone and without guide half lost I seek,
 What readiest path leads where your gloomy bounds
 Confine with Heav'n: or if some other place
 From your Dominion won th' Ethereal King
 Possesses lately; thither to arrive
 980 I travel this Profound. Direct my course:
 Directed no mean recompence it brings
 To your behoof; if I that Region lost,
 All usurpation thence expell'd, reduce
 To her original darkness and your sway;
 985 (Which is my present journey) and once more *Th' Aim of*
 Erect the Standard there of ancient Night:
 Yours be th' Advantage all, mine the Revenge.

Thus

and make his Fictions inconsistent, against the natural and establish'd Rule,

Denique sit quidvis, simplex duntaxat & unum.
 We have here, and v. 956. *The nethermost Abyfs*; but He makes not that the nethermost, but all Hell below it; as Chaos tells Satan, v. 1003.

First Hell

Your Dungeon stretching far and wide beneath.
 And Belzebub owns, that the Abyfs was higher than Hell, v. 408.

Or steer his airy flight

UPBORN over the vast Abrupt.

And Satan, when he first left Hell and took his flight into the Abyfs, he aims upwards, not downwards;

And in the surging Smoke

UPLIFTED spurns the ground.

As I made it therefore *vast and unknown* before,

so now I would substitute,

Ye Powers,

And Spirits, REGNANT O'ER THIS VAST Abyfs.
 When Satan ask'd a Favour, it behov'd him to use courteous Language.

V. 971. *To explore or to disturb The secrets.* *To disturb the secrets* is not a warrantable Expression. Who will doubt, but the Author gave it, *Or to DISCLOSE The secrets of your Realm.* First to *Explore* and spy them; and then to *Disclose* and publish them.

V. 985. Which is *my present Journey.* *Journey* here must be taken unusually for *Errand*; as he says II. 827. *This uncouth Errand*; or else the Expression is deficient; which may be adjusted thus, *TH' AIM of my present Journey.*

L

V. 992.

- Thus *Satan*; and him thus the Anarch old,
 With fault'ring speech and visage incompas'd,
 990 Answer'd: I know thee, Stranger, who thou art;
 That mighty leading Angel, who of late
Made head against Heav'n's King, though overthrown. *Made'st*
 I saw and heard: for such a numerous Host
 Fled not in silence through the frighted Deep,
 995 With Ruin upon ruin, Rout on rout,
 Confusion worse confounded: and *Heav'n Gates Heav'n's Gate*
 † *Pour'd out by millions her victorious Bands*
 Pursuing. I upon my Frontiers here
 Keep residence: if All I can will serve
 1000 That little which is left *so* to defend; us
 * Encroach'd on *still through our intestine broiles,*
Weakning the Sceptre of old Night: first Hell
 Your Dungeon stretching far and wide beneath;
 Now lately Heav'n and Earth, another World,
 1005 Hung o'er my Realm, link'd in a golden Chain
 To that side Heav'n, from whence your Legions fell.
 If that way be your walk, you have not far;
 So much the nearer danger: go and speed.
 † *Shot forth her forked Thunders on your Rere*
 * *Encroach'd on by Creations old and new,*
Strait'ning the Bounds of ancient Night.

Havoc

V. 992. *Made head against Heav'n's King.*] The Author gave in true Syntax, *MADE'ST head.* See II. 690.

V. 996. *And Heav'n Gates Pour'd out by Millions her victorious Bands.*] Our Poet cannot yet leave the Idea, that he first chose, to make the Victor Angels pursue the Devils to Hell, which afterwards he renounc'd for a Better. See I. 170 and 326, and II. 78. To make all agree together, this Passage may be varied thus;

And HEAV'N'S GATE

Shot forth her forked Thunders on your Rere.

V. 1000. *That little which is left so to defend.*] What does this *so* do here? The Poet gave it,

That little which is left us.

Us, Himself and his Consort Night.

V. 1001. *Encroach'd on still through our intestine Broils.*] Here our Poet's Memory fail'd him; or his Attention was wearied; and he had no Eyes

to recover the Slip. Is *Chaos's Sceptre weaken'd* by *intestine Broils*? No: it is strengthen'd and subsists by them. So above II. 897. *He and Night hold Eternal Anarchy, amidst the noise Of endless Wars; and by Confusion stand.*

And anon II. 1009. he says,

Havoc and Spoil and Ruin are my Gain.

Chaos's Realm was encroach'd on by God's two Creations, first *Hell*, and then the *new World*. So that here it should or might have been, or was,

Encroach'd on by Creations old and new.

And so the whole Passage will be duly connected; which at present is neither Syntax nor Sense. And if the Poet had not slip'd into those *Intestine Broils*, he would not have said, *Weak'ning the Sceptre of old Night*; but thus with reference to the *Encroachment*,

STRAIT'NING the BOUNDS of ANTIENT Night.

V. 1019. *Or when Ulysses on the Larbord shun'd.*] This *Larbord* in Heroic Stile is abominable. Let Dryden

- Havoc and Spoil and Ruin are my gain.
 1010 He ceas'd; and *Satan* staid not to reply:
 But glad that now his Sea should find a Shore,
 With fresh alacrity and force renew'd,
 Springs upward like a Pyramid of Fire
 Into the wild Expanse; and through the shock
 1015 Of fighting Elements, on all sides round
 Environ'd, wins his way: harder beset
 And more endanger'd, than when *Argo* pass'd
 Through *Bosporus* betwixt the jostling Rocks:
 [Or when *Ulysses* on the *Larbord* shun'd
 1020 *Charybdis*, and by th' other whirlpool steer'd.]
 So He with difficulty' and labour hard
 Mov'd on; with difficulty' and labour He.
 [But He once pass'd, soon after when *Man* fell,
 (Strange alteration!) Sin and Death amain
 1025 Following his track (such was the will of Heav'n)
 Pav'd after him a broad and beaten way
 Over the dark *Abyss*, whose boiling Gulph
 Tamely endur'd a Bridge of wond'rous length
 From Hell continu'd reaching th' utmost Orb
 1030 Of this frail World; by which the Spirits perverse
 With easie Intercourse pass to and fro
 To tempt or punish mortals, except whom

God

Dryden disparage his *Virgil* with *Larbord* and *Starbord*: I am glad, that I can clear *Milton* from this vile Distich. For they that will suspect his Affectation, will never charge him with Want of Letters. The Story is told in *Homer*, whom our Poet had all by Heart. *Ulysses* sailing homewards from his Mistress *Circe* through the *Tyrrhene* and *Sicilian* Seas, had not *Charybdis* on the *Larbord*, his Left Hand, but on his Right. The Editor misled himself from a Verse in *Virgil*, *Laevam implacata Charybdis obsidet*; but *Aeneas* steer'd a contrary Course to *Ulysses*; so that what was at his Left Hand, was at *Ulysses's* Right. And then the other Whirlpool, which supposes *Scylla* too a Whirlpool, in stead of a Rock, is so very gross; that it would be penal in a Schoolboy even of an inferior Class. And then again, SHUN'D and STEER'D express Easiness, rather than Difficulty. *Milton* would have brighten'd the Passage with Words of Danger and Terror. Let it therefore be return'd to the Editor's Hands, its true Father.

V. 1023. But he once pass'd, soon after when *Man* fell.] This and the Ten Verses following, I could wish would be counted spurious. In Book the Xth, from Verse 285 for a Hundred and more, he describes Poetically and pompously this same Bridge and Intercourse; as a thing untouch'd before, and an Incident to surprise his Reader. Why then is it here anticipated, in a few Lines passable indeed, but dry and jejune? Let the Lines themselves be approv'd; yet it must be allow'd, it is wrong Conduct and want of Oeconomy for the whole Poem. Besides, in this particular Place, it's a mere Parenthesis, crowded in betwixt Verses, that long to be close together:

So He with difficulty' and labour hard
 Mov'd on; with difficulty' and labour He:
 But now at last the sacred influence
 Of Light appears.

Perhaps I shall have some Votes to accompany mine, that This too among so many others is an Interpolation.

L 2

V. 1039.

God and good Angels guard by special grace.]

But now at last the sacred influence

- 1035 Of Light appears; and from the walls of Heav'n
Shoots far into the bosom of dim Night
A glimmering dawn. Here Nature first begins
Her farthest verge; and *Chaos* to retire,
As from *her* outmost works a broken foe, his
1040 With tumult less and with less hostile din:
That *Satan* with less toil, and now with ease,
Wafts on the calmer wave by dubious light;
And like a weather-beaten vessel holds
Gladly the Port, though shrouds and tackle torn:
1045 Or in the emptier waste resembling Air,
Weighs his spread Wings, at leisure to behold
Far off th' Empyrean Heav'n, extended wide
In circuit, undetermin'd square or round:
With Opal Tow'rs and Battlements adorn'd
1050 Of living Sapphire, once his native Seat:
And fast by hanging in a golden Chain
This pendant World, *in bigness as a Star* *this new built Universe*
[*Of smallest Magnitude, close by the Moon.*]
Thither full fraught with mischievous revenge,
1055 Accurs'd, and in a curst hour he hies.

V. 1039. *As from her outmost works.*] If *HER* works, then *Nature* retires, contrary to the Poet's Thought. But *Nature* is meant for the new made World, and is of our side against *Chaos*. So that the Author must have given it, that *Chaos* retir'd, *As from HIS outmost Works a broken Foe.*

V. 1052. *This pendant World, in bigness as a Star.*] 'Tis difficult here to excuse the Poet himself: no pragmatical Editor can come here to acquit him. 'Tis credible, that for Joy that he was finishing this Second Book, he relax'd his Attention, and forgot his own System: in which, *this pendant World* hanging in a Chain is not the *Earth*, as here inadvertently said, but the whole visible Heavens, the whole Orb of Fix'd Stars, immensely bigger than the *Earth* a mere Point in Comparison. This is sure from what *Chaos* had lately said, II. 1005.

Now lately Heaven and Earth, another World,

Hung o'er my Realm, link'd in a golden Chain. Besides, *Satan* did not see the *Earth* yet, he was afterwards surpris'd at the sudden View of all this *World* at once, III. 542: and wand'ring long on the outside of it; till at last he saw our Sun, and learn'd there of the Archangel *Uriel*, where the *Earth* and *Paradise* was. To rectify this we may say in the Author's own Style.

This pendant World, THIS NEW BUILT UNIVERSE. For he calls it twice, III. 89. and VII. 554. *This new created World.* I have been told, that an ingenious Man, justly displeas'd, that the *Earth* was pointed out from her neighborhood to the Moon so much less than *Her*, as if one said *London that's near Chelsea*, distinguish'd the Words with a *Comma*, *Close by, the Moon*; the Moon near to the *Earth*, not the *Earth* to the Moon. Acutely guess'd, though not truly: for our Author was so impatient to close his Second Book; that he attended not to these last Lines.

PARA-

P A R A D I S E L O S T.

B O O K I I I.

HAIL, holy Light, offspring of Heav'n first-born;
 Or of th' Eternal coëternal Beam
 May I express thee' unblam'd? since God is Light,
 And never but in unapproched Light
 5 Dwel'd from Eternity; dwel'd then in Thee,
 Bright effluence of bright essence increate.
 Or hear'st thou rather pure Ethereal Stream,
 Whose Fountain who shall tell? Before the Sun,
 Before the Heav'n's thou wert; and at the voice
 10 Of God, as with a Mantle didst invest
 The rising world of waters dark and deep,
 Won from the void and formless Infinite.
 Thee I revisit now with bolder wing,
 Escap'd the Stygian Pool: though long detain'd
 15 In that obscure sojourn; while in my flight
 Through *utter* and through middle darkness born, *outer*
 With other notes than to th' Orphéan Lyre *once*
 I sung of *Chaos* and *Eternal Night*:
Taught by the heav'nly Muse to venture down *Tempted by th'*
 20 *The dark descent; and up to reascend,* *taught*
 Though

V. 7. Or hear'st thou rather.] A fine Latinism, *Matutine Pater, seu JANE libentius audis.*

V. 16. Through *utter* and through middle *Darkness*.] Read *outer* for *utter*, as before in Book the First.

V. 17. With other Notes than to th' Orphéan Lyre.] Could Milton sing to the Orphéan Lyre; that was broke in Thrace some thousand Years, before he was born? He gave it thus;

With other Notes than ONCE th' Orphéan Lyre.

V. 19. Taught by the heav'nly Muse to venture down.] Taught to venture down, an odd Expression

for Encourag'd to venture. And there was little need of Teaching; for *Facilis descensus Averni*. He certainly gave it,

TEMPTED by th' heav'nly Muse to venture down.

V. 20. And up to reascend.] Up is superfluous; Reascend is enough. He gave it,

And TAUGHT to reascend.

Here was a necessary occasion to be taught by the Muse: for the Descent is most easy, the Ascent back again is difficult and rare. 'Tis all from Virgil,

*Sed revocare gradum superasque evadere ad oras,
Hic labor, hoc opus est.*

V. 24.

- Though hard and rare. Thee I revisit safe,
 And feel thy sov'rain vital Lamp: but Thou
 Revisit'st not these Eyes, that roll in vain
 To *find* thy piercing ray, and find no dawn. *seek*
- 25 So thick a Drop-serene hath quench'd their Orbs,
 Or dim Suffusion veil'd. Yet not *the more* *for That*
 Cease I to wander, where the Muses haunt,
 Clear Spring or shady Grove or sunny Hill:
 Smit with the love of sacred Song. But chief
- 30 Thee, *Sion* and the floury Brooks beneath,
 That wash thy hallow'd Feet, and warbling flow,
 Nightly I visit. Nor *sometimes* forget *at times*
 Those other Two equal'd with Me in Fate; *The Graecian Bard*
- * So were I equal'd with them in Renown,
 35 [Blind Thamyris and blind Mæonides,
 And Tiresias and Phineus, Prophets old:]
 Then feed on Thoughts, that voluntary move
 Harmonious numbers: as the wakeful Bird
 Sings darkling, and in shadiest covert hid
- 40 Tunes her nocturnal note. Thus with the Year *when*
 * O were with Him I equal'd in Renown!

Seasons

V. 24. To find thy piercing ray, and find no dawn.] Find and find, very uncopious. He must have given it,

To SEEK thy piercing ray, and find no dawn.

V. 26. Yet not the more Cease I to wander.] The more cease is not an allowable Expression: for there's no more or less, no gradation in Ceasing: It may be chang'd thus, But not for That Cease I to wander: or, Yet not the less please I to wander.

V. 30. The floury Brooks beneath.] Floury Banks is vulgar; but Floury Brooks, as if the Flours grew in the Water, is not easily met with. Put in Silver Brooks or Crystal, or some such Epithet.

V. 32. Nor sometimes forget.] Another unjustifiable Expression, like that above, v. 26. The more cease. If he does not sometimes forget, He always remembers; which is not what He means. But no doubt he gave it, Nor AT TIMES forget: at proper times, on some occasions.

V. 33. Those other Two equal'd with Me in Fate.] Here we have got the Editor's Fifth again: for the Mark of it is easily discovered. What more ridiculous, than to say *Those other Two*, and afterwards to name FOUR? But let's see what wise Choice he has made of them. *Thamyris* a barbarous *Thracian*, who out of Lust, not superior Skill in Music, challeng'd the Muses; for the Bargain was, If he was Victor, he was to lie with them all Nine. But losing the Strife, he was deservedly blinded by them; whence the old Proverb, *Θάμυρις παύεται, As mad as Thamyris*. A fine Person, to rival in Renown. And what occasion to think at times of *Tiresias* or *Phineus*, old Prophets? Did our Poet pretend to prophecy? He might equally think of any other blind Men, such as the *Romans*, *Appius* and *Metellus*, of true and higher Characters, than the Three he induces here. Add the bad Accent, And *Tiresias*; the Tone in the Fourth Syllable, unus'd and unnatural. To retrieve this Passage from the Editor's polluting Hand, it may be thus chang'd, throwing

two

Seasons return: but not to Me returns *Mild Spring returns:*
Day, or the sweet approach of *Ev'n or Morn,* dewy
Or sight of Vernal bloom or Summer's rose,
Or Flocks or Herds or Human face Divine.

45 But Cloud instead, and ever-during Dark
Surrounds me, from the chearful ways of men
Cut off; and for the Book of Knowledge fair
Presented with an universal Blank

Of Nature's works, to me expung'd and ras'd; *All Nature's Map*
50 And Wisdom at One entrance quite shut out.

So much the rather Thou, Celestial Light,
Shine inward; and the Mind through all her pow'rs
Irradiate: there plant eyes: all mist from thence
Purge and disperse: that I may see and tell

55 *Of things* invisible to mortal Sight. *Things else*

Now had th' Almighty Father from above,
From the pure Empyréan where he sits
High thron'd above all highth, bent down his Eye
His own works and their works at once to view.

60 About Him all the Sanctities of Heav'n
Stood thick as Stars, and from his Sight receiv'd.

Beatitude

two Verses out, Nor AT TIMES forget
The Grecian Bard equal'd with me in Fate:
O were with Him I equal'd in Renown!
As VIII. 57.

O when meet now such Pairs in Love!
The Particle SO is not English here: Equal'd with
Me, So were I equal'd. To make it proper, it
should be thus, *Contents to be equal'd with Him in*
Fate, So were I equal'd with him in Fame. With
HIM; for the Grecian Bard Homer is enough to con-
tent him, and is dishonour'd by the other Com-
pany.

V. 40. Thus *with the Year* Seasons return.]
There must have been a Mistake here. Thus *Sea-*
sons return? not a Word has been said of it be-
fore, to give Countenance to THUS. From the
mention of the Nightingale, it seems requisite to
alter it thus:

Tunes her nocturnal Note; WHEN with the Year
MILD SPRING RETURNS.

V. 42. Day, or the sweet approach of Ev'n or
Morn.] This can hardly be Right. The poor Man
in so many Years Blindness had too much of Eve-
ning. I believe, he gave it thus;

Day, or the sweet approach of DEWY Morn.

V. 49. *An universal Blank* Of Nature's Works.]
A Blank of Works is an Expression unphilosophi-
cal: the Sense must terminate in Blank. One may
as well say, *A blank Paper of Words.* Besides,
That all Nature's Works were not obliterated to
him: he had but lost One Sense of Five: He
might taste, smell, hear and feel Her Works still.
Perhaps it may be better thus:

Presented with an universal Blank:

ALL Nature's MAP to me expung'd and ras'd.

V. 55. *That I may see and tell* Of things.] See
of things is a Slip by unattention. It's likely He
thus gave it; *That I may see and tell*

Things ELSE invisible to mortal Sight.

- Beatitude past utt'rance. On his Right
 The radiant image of his Glory sat,
 His only Son. On Earth he first beheld
 65 Our two first Parents, yet the only Two
 Of Mankind, in the happy Garden plac'd;
 Reaping immortal fruits of joy and love,
 Uninterrupted joy, unrival'd love,
 In blissful solitude. He then survey'd
 70 Hell and the Gulf between; and *Satan* there
 Coasting the wall of Heav'n on this side Night
 In the dun Air sublime; and ready now
 To stoop, with wearied wings and willing feet,
 On the bare outside of this World: that seem'd
 75 Firm Land imbosom'd, without Firmament,
 Uncertain which in Ocean or in Air.
 Him God beholding from his prospect high,
Wherein past present future he beholds, *Whereon*
 Thus to his only Son foreseeing spake:
 80 Only begotten Son, feelst thou what rage
 Transports our Adversary? whom no bounds
 Prescrib'd, no bars of Hell, nor all the chains
 Heap'd on him there, nor yet the main Abyss
 Wide interrupt *can* hold: so bent he *seems* *could* *is*
 85 On desperate revenge, that shall redound
 Upon his own rebellious Head. And now
 Through all restraint broke loose he wings his way,
 Not far off Heav'n in the Precincts of Light,
 Directly tow'rd the new created World,
 90 And Man there plac'd: with purpose to assay

If

V. 78. *Wherein past present.*] The Author gave it, *WHEREON*.

V. 84. *Wide interrupt can hold: so bent he seems.*] *Satan* was already broke out of Hell, and more than *seem'd* to be bent on Revenge. 'Tis likely the Poet gave it,
Wide interrupt COULD hold: so bent he is.

V. 96. *He, and his faithless Progeny.*] 'Tis true, he says, III. 290. *His Crime makes guilty all his Sons:* but yet *Faithless* could not come from the Author: He gave it,
He, and his HAPLESS Progeny.

V. 101. *Both Them who stood, and Them who fail'd.*] Both the Antitheton, and the Repetition in

If Him by Force he can destroy, or worse
 By some false Guile pervert; and shall pervert:
 For Man will hearken to his glozing Lies;
 And easily transgress the sole Command,
 95 Sole Pledge of his obedience: so will fall
 He, and his *faithless* Progeny: whose fault? *hapless*
 Whose, but his Own? Ingrate, He had of Me,
 All he could have. I made him just and right,
 Sufficient to have stood, though Free to fall.
 100 Such I created all th' Ethereal Powers
 And Spirits; both Them who stood, and Them who *fail'd: fell:*
 Freely they stood who stood, and fell who fell.
 Not Free what proof could they have giv'n sincere
 Of true Allegiance, constant Faith or Love?
 105 Where only what they needs must do appear'd,
 Not what they would: what Praise could they receive?
 What Pleasure I from such obedience paid?
 When Will and Reason (Reason also' is Choice)
 Useless and vain, of Freedom both despoil'd,
 110 Made passive both, had serv'd Necessity,
 Not Me. They therefore, as *to right belong'd, in behoov'd,*
 So were created: nor can justly' accuse
 Their Maker or their Making or their Fate:
 As if Predestination overrul'd
 115 Their Will, *dispos'd* by absolute Decree *constrain'd*
 Or high Foreknowledge. They themselves decreed
 Their own revolt, not I. *If* I foreknew;
 Foreknowledge had no Influence on their Fault, *Though*
 Which had no less prov'd certain unforeknown.

So

in the next Line, show that the Author gave it;
Both Them who stood, and Them who FELL:
Freely they stood who stood, and fell who fell.

V. 111. *As to Right belong'd.*] I rather think,
 He gave it thus; *As IN Right BEHOOV'D.*

V. 115. *Dispos'd by absolute Decree.*] *Their Will*

dispos'd comes something short of the Thought.
 Rather, *Constrain'd*, or *Enslav'd*, or *Tied down*.

V. 117. *If I foreknew.*] The Word *IF* implies
 it to be disputable, whether God foreknew or
 not. *Milton* therefore, by his own System, must
 have said, *THOUGH I foreknew.*

- 120 So without least impulse or shadow' of Fate,
 Or ought by Me immutably *foreseen*, *foredoom'd*,
 They trespass; Authors to themselves in all
 Both what they judge and what they choose: for so
 I form'd them free, and free they must remain,
 125 'Till they enthrall themselves: I else must change
 Their Nature; and revoke the high Decree
 Unchangeable eternal; which ordain'd
 Their Freedom: They themselves ordain'd their Fall.
 The first Sort by their own suggestion fell,
 130 Self-tempted, self-deprav'd: Man falls, deceiv'd
 By th' *other first*: Man therefore shall find grace, *other's Fraud*:
 The Other none. In Mercy' and Justice both
 Through Heav'n and Earth so shall my Glory' excell:
 But Mercy first and last shall brightest shine.
 135 Thus while God spake; Ambrosial fragrance fill'd
 All Heav'n, and in the blessed Spirits elect
 Sense of new joy ineffable diffus'd.
 Beyond compare the Son of God was seen
 Most glorious: in Him all his Father shone
 140 Substantially express'd; and in his face
 Divine compassion *visibly* appear'd, *visible*
 Love without end and without measure Grace:
 Which *uttering*, thus He to his Father spake: *breathing*,
 O

V. 121. *Immutably foreseen.*] Here too, He must have given it, *Immutably FOREDOOM'D*, fore-determin'd. To *Foresee immutably* are Two Ideas, that will not unite. A thing may be foreseen *infallibly*, but it must be *Foredoom'd immutably*.

V. 131. *Man falls, deceiv'd By th' other first.*] This FIRST is flat, and adds nothing to the Sentence. No doubt, the Author gave it,
Man falls, deceiv'd By th' OTHER'S FRAUD.
 As III. 132. *Fall circumvented thus by Fraud*: and
 400. *Man through their Malice faln.*

V. 141. *Visibly appear'd.*] The Author gave the Adjective, more Poetical, *VISIBLE*.

V. 143. *Love and Grace: Which uttering, thus*

He to his Father spake.] *Uttering Love* is hardly allowable, and *Uttering spake* is superfluous. 'Tis more likely He gave it,
Which BREATHING, thus He to his Father spake.
 As III. 267.

But his meek Aspect
Silent yet spake, and breath'd immortal Love.

V. 145. *Thy Sovereign Sentence, That Man should find Grace.*] Our Author generally rather aims at strong Expression, than smooth and flowing Numbers; but This Verse is so rough, and walks so hobbling, that it begs to be reliev'd. Perhaps This may assist it,

Thy sovereign DECREE, Man SHALL find Grace:
 It was before III. 131. *Man therefore shall find Grace.* And it is more respectful, to keep to the Words

- O Father, gracious was that Word which clos'd
 145 Thy sov'rain *sentence*, That Man *should* find grace: *Decree, shall*
 For which both Heav'n and Earth shall high extoll
 Thy praises, with [*th'*] innumerable *sound* *Streins*
 Of Hymns and sacred Songs; wherewith thy Throne
 Encompass'd shall resound thee ever blest'd.
 150 * *For should Man finally be lost? should Man*
 Thy Creature late so lov'd, thy youngest Son,
 Fall circumvented thus by Fraud, though join'd
 With his own Folly? That be from Thee far,
 That far be from Thee, Father; who art Judge
 155 Of all things made, and judgest only right.
 Or shall the Adversary thus obtain
 His end, and frustrate Thine? shall He fulfill
 His malice, and thy goodness bring to nought?
 Or proud return, though to his heavier doom,
 160 Yet with revenge accomplish'd? and to Hell
 Draw after him † *the whole Race of mankind,*
 By him corrupted? Or wilt Thou thy self
 Abolish thy Creation; and unmake
 For Him, what for thy Glory thou hast made?
 165 So should thy goodness and thy greatness both
 * *For finally shall Man be lost? shall Man*
 † *All Human Race his Spoil,*

Be

Words Indicative, than to deflect them to another Mood.

V. 147. *With th' innumerable Sound Of Hymns.*] Strange, to find *Innumerable* join'd to a Singular Number, unless it comprehends Multitude in the very Name, as *Army, Herd,* and the like. But *Sound* is still worse here, because it precedes, *Sound*, wherewith shall *resound*. Who can believe, but He gave it,

*Thy Praises with innumerable STREINS
 Of Hymns and sacred Songs.*

V. 150. *For should Man finally be lost? should Man.*] No doubt, the Author meant it, *SHALL*, NOT *SHOULD*: as it is anon, v. 156. Or *SHALL the Adversary?* And then, this Repetition, *That be*

from thee far, That far be from thee, taken from *Genes. xviii. 25.* is there join'd to the same Tense, *WILT thou also destroy? SHALL not the Judge do right?* But here's a very bad Accent too, *For should Man.* Where Man should be Emphatical, it is quite sunk. Let it rather be thus;

For finally shall Man be lost, shall Man.
 And v. 165. *So should thy Goodness:* in consequence of what's already said, it must be, *So SHALL.*

V. 161. *Draw after him the whole Race of Mankind.*] This is miserably flat and creeping, with wretched Accent. Raise it a little thus, or some other way;

Draw after him ALL HUMAN RACE HIS SPOIL.

Be question'd and blasphem'd without defense.

To whom the great Creator thus reply'd:

O Son, in whom my soul hath chief delight,
Son of my bosom, Son who art alone

170 My Word, my Wisdom, and effectual Might;
All hast thou spoken, as My thoughts are; all
As My eternal purpose hath decreed.

Man shall not quite be lost, but sav'd who will:
Yet not of Will in him, but Grace in Me

175 Freely vouchsaf'd. Once more I will renew
His lapsed pow'rs, though forfeit and enthrall'd
By Sin to foul exorbitant desires.

Upheld by Me, yet once more He shall stand
On even ground against his mortal foe:

180 By Me upheld; that He may know how frail
His fall'n condition is, and to Me owe
All his deliv'rance, and to none but Me.
Some I have chosen of peculiar grace
Elect above the rest: so is my Will.

185 The rest shall hear me call, and oft be warn'd
Their sinful state; *and* to appease betimes
Th' incens'd Deity, while offer'd grace
Invites. For I will clear their senses dark,
What may suffice; and soften stony hearts.

190 To pray, repent, and bring obedience due.
To pray'r, repentance and obedience due,
Though but endeavor'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.

And I will place within them as a guide

195 My umpire Conscience: whom if they will hear,

warn'd

Light

V. 186. *Be warn'd Their sinful state; and to appease.*] I believe the Author gave it doubled:

Be warn'd

Their sinful state; WARN'D to appease betimes.

V. 215. *And just th' unjust to save.*] The series of the Sentence must be, *Which of you will be just?* A shocking Expression; as if They were

now not such. I would chuse to drop that Thought, which cannot here be well manag'd, and give it thus;

Which of you will be Mortal to redeem

Man's mortal crime, and DIE THE DEAD to save? Dead now figuratively in Sin, and after really by irreversible Doom.

V. 217.

- Light after light well us'd they shall attain;
 And to the end persisting safe arrive.
 This my long suff'rance and my day of grace
 They who neglect and scorn, shall never taste:
 200 But hard be harden'd, blind be blinded more;
 That they may stumble on, and deeper fall:
 And none but such from mercy I exclude.
 But yet all is not done. Man disobeying,
 Disloyal breaks his fealty, and sins
 205 Against the high Supremacy of Heav'n;
 Affecting Godhead, and so losing all,
 To expiate his Treason hath nought left:
 But to destruction sacred and devote,
 He with his whole posterity must die.
 210 Die He or Justice must: unless for Him
 Some other able and as willing pay
 The rigid satisfaction, Death for Death.
 Say Heav'nly Pow'rs, where shall we find such Love?
 Which of you will be Mortal to redeem
 215 Man's mortal crime; and *just th' unjust* to save? *die the Dead*
 Dwells in all Heaven Charity so dear?
 He ask'd, but all * *the Heav'nly Quire* stood mute;
 And Silence was in Heav'n. On Man's behalf
 Patron or Intercessor none appear'd;
 220 *Much less* that durst upon his own head draw *Not one*
 The deadly forfeiture and ransom set.
 And now without redemption all Mankind
 Must have been lost, adjudg'd to Death and Hell
 By doom severe; had not the Son of God,

* *th' Angelic Quires*

V. 217. The Heav'nly Quire stood mute; And Silence was in Heav'n.] Heavenly and Heaven stand here too near together. Rather thus;

He ask'd, but all th' ANGELIC QUIRES stood mute; And Silence was in Heav'n.
 Angelic is the more proper here, as exclusive of the Messiah, who undertakes the Redemption. Heav'nly might include Him too.

V. 220. Much less that durst, &c.] MUCH LESS has no Place nor Signification here: for it was not less to be Intercessor, than to bear the Forfeiture; the Thing being one and the same. Rather thus;

Patron or Intercessor, none appear'd;
 NOT ONE that durst upon his own head draw.

V. 228.

- 225 In whom the Fulness dwells of Love divine,
His dearest Mediation thus renew'd:
Father, thy word is pass'd; Man shall find Grace:
And shall *Grace not* find Means? that finds her way, *not Grace*
The speediest of thy winged messengers,
230 To visit all thy creatures; and to all
Comes *unprevented*, unimplor'd, unsought: *uninvited,*
Happy for Man, so coming. He Her aid
Can never seek, once dead in sins and lost:
Atonement for himself or offering meet,
235 Indebted and undone, hath none to bring.
* Behold Me then, Me for Him, life for life
I offer, on Me let thine anger fall.
Account Me Man: I for His sake will leave
Thy bosom, and this glory next to Thee
240 Freely put off; and for him lastly die
Well pleas'd. On me let Death wreck all his rage:
Under his gloomy pow'r I shall not long
Lie vanquish'd: Thou hast giv'n me to possess
Life in my self for ev'r: by Thee I live,
245 Though now to Death I yield, and am his due
All that of Me can die. Yet that debt paid,
Thou wilt not leave me in the loathsome grave
His prey; nor suffer my unspotted Soul
For ever with corruption there to dwell.
250 But I shall rise Victorious, and subdue
My vanquisher, spoil'd of his vaunted spoil:
Death his death's wound shall then receive, and stoop
* Me then for Him behold: I Life for Life
Offer: on Me let all thine Anger fall.

V. 228. *And shall Grace not find Means?*] What Accent is here? *Grace* the Emphatical Word lies mute without Tone. No question, He gave it thus; *And shall not Grace find Means?*

V. 231. *Comes unprevented, unimplor'd, unsought.*] How *Unprevented* can stand here, does not appear; unless in this Meaning, *comes unim-*

plor'd, if not prevented. But that would diminish the gracious favour, set forth here. I believe he gave it,

Comes UNPERCEIVED, unimplor'd, unsought: Or perhaps, *Comes Uninvited.* Many Expressions of the same Importance are justly reckon'd a Beauty; when Favors receiv'd are to be thankfully acknowleg'd:

Inglo-

^vExlog.

- Inglorious, of his mortal sting disarm'd.
 I through the ample Air in Triumph high
 255 Shall lead Hell captive maugre Hell; and show
 The pow'rs of darkness bound. Thou at the sight
 Pleas'd, out of Heaven shalt look down and smile;
 * *While by thee rais'd I ruin all my Foes,*
 Death last, and with his Carcass glut the Grave:
 260 Then with the multitude of my redeem'd
 Shall enter Heav'n long absent; and return,
 Father, to see thy face, wherein no cloud
 Of anger shall remain, but peace assur'd
 And reconcilment. Wrath shall be no more
 265 Thenceforth, but in thy presence Joy entire.
 His words here ended, but his meek aspect
 Silent yet spake, and breath'd immortal love
 To mortal men: above which only shone
 Filial obedience. As a sacrifice
 270 Glad to be offer'd, he attends the will
 Of his great Father. Admiration seisd
 All Heav'n; what this might mean, and whither tend
 Wond'ring: but soon th' Almighty thus reply'd:
 O Thou in Heav'n and Earth the only Peace
 275 Found out for mankind under wrath, O thou
 My sole complacence! well thou know'st how dear
 To Me are all my works; nor Man the least
 Though last created: that for him I spare
 Thee from my bosom and right hand; to save,
 280 By losing Thee a while, the whole Race lost.
 Thou therefore whom Thou only canst redeem.
 * *While rais'd by Thee I all my Foes subdue.*

Their

⁹Εκλογα δ' ἐκ βελίων ὕπαγε Ζεὺς, ἐκτε κοινῆς,
¹⁰Εκ' ἀνδραγαθίας, ἐκδ' αἵματός, ἐκτε κυ-
 δοιμῶ.

V. 236. Behold Me then, Me for Him.] This
 Distich may be better Accented thus; and the
 Sentence rais'd a little;

Me then for him behold: I Life for Life

Offer: on Me let all thine Anger fall.

V. 258. *While by thee rais'd I ruin all my Foes.*
 Here again is a Fault, too frequent, bad Accent;
 and *Ruin* my Foes is too cruel and truculent for
 the Person, that speaks it: Better thus,

While rais'd by THEE I all my Foes SUBDUED.

V. 299,

Their Nature also to Thy Nature joyn:
 And be Thy self Man among Men on Earth,
 Made flesh, when time shall be, of Virgin seed,
 285 By wond'rous birth. Be Thou in *Adam's* room
 The Head of all mankind, though *Adam's* Son.
 As in Him perish all men, so in Thee
 As from a second Root shall be restor'd,
 As many as are restor'd; without Thee none.
 290 His crime makes guilty all his Sons; thy merit
 Imputed shall absolve Them, who renounce
 Their own both righteous and unrighteous deeds,
 And live in Thee transplanted, and from Thee
 Receive new life. So Man, as is most just,
 295 Shall satisfy for Man, be judg'd and die;
 And dying rise, and rising with him raise
 His Brethren, ransom'd with his Own dear Life.
 So Heav'nly love shall outdo Hellish hate,
Giving to death, and dying to redeem; *Living to Teach*,
 300 So dearly to redeem what Hellish hate
 So easily destroy'd; and *still destroys* *will destroy*
 In those who, when they may, accept not grace.
 Nor shalt thou by descending to assume
 Man's Nature, lessen or degrade thine own.
 305 Because thou hast, tho' thron'd in highest bliss
 Equal to God and equally enjoying
 God-like fruition, quitted all to save
 A World from utter loss; and hast been found
 By Merit more than Birthright Son of God:
 310 Found worthiest to be so by being Good,
 Far more than Great or High. Because in Thee

Love

V. 299. *Giving to Death, and dying to redeem.*
 Every one, that reads with any Attention, must
 needs stumble at this Verse. *Giving to Death*; an
 odd Signification of *Giving*. Is it the same as
Yielding? as he says III. 245. *Though now to Death*
I yield. Allow that, and that the Printer mistook
 here, yet why does he add, *And dying*? as if
Dying and *Yielding to Death* were not the same a-

gain. Perhaps our Author might give it thus,
 where the Letters are so near the present Text;
 as, especially in a bad Hand-writing, might im-
 pose on a Printer:

So Heav'nly Love shall outdo Hellish Hate,
LIVING to TEACH, and dying to Redeem.

Living to teach; Living to teach Mankind the Got-
 pel, Dying to redeem them. Methinks, the Liv-
 ing

- Love hath abounded more than Glory abounds;
 Therefore thy Humiliation shall exalt
 With Thee thy Manhood also to this Throne;
 315 Here shalt Thou sit incarnate, here shalt reign
 Both God and Man, Son both of God and Man,
 Anointed universal King. All Pow'r
 I give Thee; reign for ever; and assume
 Thy merits: under Thee as Head Supreme
 320 Thrones, Princedoms, Powers, Dominions I reduce:
 All knees to Thee shall bow, of them that bide
 In Heav'n or Earth, or under Earth in Hell.
 When Thou attended gloriously from Heav'n
 Shalt in the Sky appear, and from Thee send
 325 The summoning Arch-Angels to proclaim
 Thy dread Tribunal: forthwith from all Winds
 The living, and forthwith the cited dead
 Of all past Ages, to the general Doom
 Shall hasten: such a Peal shall rouse their sleep.
 330 Then all thy Saints assembled, Thou shalt judge
 Bad men and Angels: They arraign'd shall sink
 Beneath thy Sentence: Hell, her numbers full,
 Thenceforth shall be for ever shut. Mean while
 The World shall burn, and from her ashes spring
 335 New *Heav'n* and Earth: wherein the Just shall dwell, *Heav'ns*
 And after all their tribulations long
 See golden days, fruitful of golden deeds,
 With Joy and Love triumphing and fair Truth.
 Then Thou thy Regal Scepter shalt lay by,
 340 For Regal Scepter then no more shall need;
 God shall be All in All. But all ye Gods,

Adore

ing Instruction should not be quite omitted, and all laid upon the Dying Satisfaction.

V. 301. *So easily destroy'd; and still destroys.* I am unwilling to believe, that the Author here forgot himself, *still destroys*; not attending, that this Speech is before *Adam's* Fall. I rather think He gave it thus;

So easily destroy'd; and WILL DESTROY.

V. 335. *New Heav'n and Earth.* He gave it New *Heav'ns*. *Heav'ns* are the visible ones, all not beyond the Fix'd Stars: the *Heav'n* is the Invisible, the Seat of God and his Saints; which will never burn nor be made New. See X. 647.

N

V. 345.

Adore him, who to compass all this dies;
Adore the Son, and honour Him as Me.

- No sooner had th' Almighty ceas'd; but all
345 The multitude of Angels *with* a shout *gave*
Loud as from numbers without number, sweet
As from bless'd voices, uttering joy: Heav'n rung
With Jubilee, and loud Hosanna's fill'd
Th' *eternal* Regions: lowly reverent *ethereal*
350 Tow'rd either Throne they bow, and to the ground
With solemn adoration down they cast
Their Crowns inwove with Amarant and Gold:
Immortal Amarant, a Flour which once
In Paradise, fast by the Tree of Life
355 Began to bloom; but soon for man's offense
To Heav'n remov'd, where first it grew: there grows,
And flours aloft shading the Fount of Life,
And where the River of Bliss thro' midst of Heav'n
Rolls o'er *Elysian Flours* her Amber stream: *relucient Gems*
360 With *These* that never *fade*, the Spirits elect *This fades,*
Bind their resplendent locks inwreath'd with beams.
Now in loose Garlands thick thrown off, the bright
Pavement, that like a Sea of Jasper shone,
Impurpled with celestial Roses smil'd.
365 Then crown'd again, their golden Harps they took,
Harps ever tun'd, that glitt'ring by their side
Like Quivers hung; and with Preamble sweet
Of charming symphony they introduce

Their

V. 345. With a Shout.] Here's a Sentence without a Verb. No doubt the Author gave it,
The multitude of Angels GAVE a Shout.

V. 349. Th' eternal Regions.] *Eternal* may be defended; but yet from the Poet it was, *ETHEREAL Regions.*

V. 359. Rolls o'er Elysian Flours her Amber Stream.] 'Tis not well conceiv'd, That *Flours* grow at the bottom of a River. Perhaps He might give it,

Rolls o'er RELUCENT GEMS her Amber Stream.
Hermus and *Pactolus*, two Rivers in *Asia*, roll over Golden Sands; but the *River of Bliss* rolls over Gems. *Elysium* has a fix'd Idea, belonging *ad Inferos*; and is not so decently transfer'd to the Heaven of Heavens.

V. 360. With *These that never fade*.] He has been speaking of One Flour, *Amarant*: therefore He must have given it,
With THIS that never FADES,

- Their sacred Song, and waken raptures high.
 370 No voice exempt, no voice but well could join
 Melodious part: such Concord is in Heav'n.
 Thee, Father, first they sung Omnipotent,
 Immutable, Immortal, Infinite,
 Eternal King; Thee Author of all Be'ing,
 375 Fountain of Light, thy self invifible
 Amidst the glorious brightness where thou fit'ft
 Thron'd inaccessible: *but* when thou shad'ft
 The full blaze of thy beams, and through a cloud
 Drawn round about Thee like a radiant Shrine,
 380 Dark with excessive bright Thy skirts appear:
 [*Yet dazle Heav'n, that brightest Seraphim*
Approch not, but with both wings veil their eyes.]
 Thee next they fung of all Creation First,
 Begotten Son, Divine Similitude;
 385 In whose conspicuous Count'nance without cloud,
 Made vifible th' Almighty Father fhines,
 Whom else no Creature can behold. On Thee
 Imprefs'd th' effulgence of his Glory' abides;
 Transfus'd on Thee his ample Spirit refts.
 390 He Heav'n of Heav'ns and all the Pow'rs therein
 By Thee created, and by Thee threw down
 Th' aspiring Dominations: Thou that day
 Thy Father's dreadful Thunder didst not spare,
 Nor stop thy flaming Chariot-wheels, that shook
 395 Heav'n's everlasting Frame; while o'er the necks

ev'n

Thou

V. 377. *But when thou shad'ft.*] The series of this Paragraph is spoil'd by this Particle BUT. First God is *invifible amidst the glorious Brightness*; BUT when he shades himself with a Cloud: what, is he then Vifible? no, He's *dark with excessive bright* still. There's no room therefore for BUT, which implies an Alteration. Better therefore, as it's likely the Author gave it,

EV'N *when thou shad'ft.*

V. 381. *Yet dazle Heav'n, &c.*] The busy Edi-

tor now returns to his Trade, and presents us with two Lines; which mention the *brightest Seraphim* as different Persons and absent. The Man did not attend, that those very *Seraphim* must speak these Words; and consequently this Distich is absurd. If *Milton* gave them, it was want of Attention: he was making this Hymn in his private Chamber, and did not mind, where the Scene lay. Excusing that negligence, the Verses otherwise have nothing unworthy of him.

Thou drov'st of warring Angels disarraid.

* *Back from pursuit thy Pow'rs* with loud acclaim
Thee only' extoll'd, Son of Thy Father's might,
To execute fierce vengeance on his Foes:

400 Not so on Man. Him thro' Their malice fall'n,
Father of Mercy' and Grace, thou didst not doom
So strictly, but much more to pity' incline.

No sooner did thy dear and only Son
Perceive Thee purpos'd not to doom frail Man

405 So strictly, but much more to pity' inclin'd;
He to appease thy wrath, and end the Strife
Of Mercy' and Justice in thy face discern'd,
Regardless of the Bliss wherein he sat

Second to Thee, offer'd Himself to die

410 For Man's offense. O unexampled love,
Love no where to be found, less than Divine!
Hail Son of God! Savi'our of Men! Thy Name
Shall be the copious matter of my Song
Henceforth; and never shall my Harp Thy praise

315 Forget, nor from thy Father's praise disjoin.

Thus they in Heav'n, above the starry Sphere,
Their happy hours in joy and hymning spent.

Mean while upon the firm opacous Globe

Of this round World; whose first convex divides

420 The luminous inferior Orbs, enclos'd
From *Chaos* and th' inrôde of Darkness old;

* *We the Spectators glad*

Satan

V. 397. *Back from pursuit thy Pow'rs.*] The Poet cannot yet part with his first chosen Idea of the Angels pursuing *Satan* to Hell. See Note II. 996. He must here be help'd out again, to make the whole Poem agree. But here's another Mistake too, *Thy Powers extoll'd*, spoken in the Third Person; when those very *Powers* are here the Speakers. It may be alter'd thus;

WE THE SPECTATORS GLAD with loud acclaim
Thee only' extoll'd.

For on that Day the Angels were not engag'd in fight, but quietly look'd on: as VI. 801,

*Stand still in bright array, ye Saints; here stand,
Ye Angels arm'd: this day from Battel rest.
Number to this day's work is not ordain'd.
Nor multitude: stand only and behold.*

V. 413. *Matter of my Song, and my Harp.*] He has again the Chorus, that says this, the whole multitude of Angels. Better, OUR Song, and OUR HARPS.

V. 418. *The firm opacous Globe Of this round World.*] One of these Words, either *Globe* or *Round*,

- Satan* alighted walks. A Globe far off
 It seem'd; now seems a boundless Continent
 Dark, waste, and wild, under the frown of Night
 425 Starless expos'd and ever-threatening storms
 Of *Chaos* blustering round, inclement Sky:
 Save on that side, which from the wall of Heav'n,
 Though distant far, some small reflexion gains
 Of glimmering air less vex'd with tempest loud:
 430 Here walk'd the Fiend at large in spacious field.
 As when a Vultur on *Imáus* bred,
 Whose snowy ridge the roving *Tartar* bounds;
 Dislodging from a Region scarce of prey
 To gorge the flesh of Lambs or yeanling Kids
 435 On Hills where Flocks are fed, flies tow'rd the Springs
 Of *Ganges* or *Hydaspes*, *Indian* Streams:
 But in his way lights on the barren Plains
 Of *Sericana*, where *Chineses* drive
 With Sails and Wind their cany Waggon light:
 440 So on this windy Sea of Land, the Fiend
 Walk'd up and down alone, bent on his prey:
 Alone; for other Creature in this place
 Living or lifeless to be found was none:
 [None yet, but store hereafter from the earth
 445 Up hither like *Aereal* vapours flew
 Of all things transitory and vain, when Sin
 With vanity had fill'd the works of men.
 Both all things vain, and all who in vain things

Built

Round, must be alter'd; being the same, as the
 Globe of this globous World. Perhaps he gave it,
 Mean while upon the firm opacous SOIL.

V. 444. *None yet, but store hereafter.*] I wish,
 for the Poet and Poem's sake, that the Reader
 would be of my Opinion, That all this long De-
 scription of the outside of the World, the *Limbo*
 of *Vanity*, was not *Milton's* own, but an Inser-
 tion by his Editor. There's nothing either of
 His Spirit or Judgment seen in it: in its several
 Parts it abounds with Impertinencies, which shall
 be taken notice of in their Order: in the Whole,

'tis a silly Interruption of the Story in the very
 middle, which ought to have been continued;
 and casting 55 Lines out, aptly coheres thus:

So on this windy Sea of Land, the Fiend
Walk'd up and down alone, bent on his Prey:
Alone; for other Creature in this place
Living or lifeless to be found was none:
And long he wander'd, till at last a Gleam, &c.

V. 448. *And all who in vain things.*] *Milton*
 would have given it,
Both all things vain, and all who on things vain
BUILD their fond hopes.

V. 459.

- Built their fond hopes of glory' or lasting fame,
 450 Or happiness in this or th' other life;
 All who have their reward on earth, the fruits
 Of painful Superstition and blind Zeal,
 Nought seeking but the praise of men, here find
 Fit retribution, empty as their deeds.
- 455 All th' unaccomplish'd works of Nature's hand,
 Abortive, monstrous, or unkindly mix'd,
 Dissolv'd on Earth, fleet hither, and in vain,
 Till final dissolution, wander here:
 Not in the neighb'ring Moon, as some have dream'd;
 460 Those Argent Fields more likely habitants
 Translated Saints, or Middle Spirits hold
 Betwixt th' Angelical and Human kind.
 Hither of ill-join'd Sons and Daughters born
 First from the ancient World those Giants came
 465 With many' a vain exploit, tho' then renown'd;
 The builders next of Babel on the Plain
 Of Sennaar; and still with vain design
 New Babels, had they wherewithal, would build.
 Others came single; He who to be deem'd
 470 A God, leap'd fondly into Actna flames,
 Empedocles; and he who to enjoy
 Plato's Elysium, leap'd into the Sea,
 Cleombrotus; and many more too long,

Embryo's

V. 459. *Not in the neighb'ring Moon, as some have dream'd.*] This silly *Dream* was below the true Milton's notice.

V. 463. *Hither of ill-join'd Sons and Daughters born.*] Genes. vi. 2. it's said: That the *Sons* of God saw the *Daughters* of Men, and took them *Wives*; as Homer's *ἄνδρες Ἀχαιῶν*, for *Ἀχαιοί*. Thence this Thought is taken; but That will not justify this strange shocking Expression here, *Born of Sons and Daughters*: Milton would have said;

Hither of ill-join'd Sires and Mothers born.

V. 467. *Of Sennaar; and still.*] To make it true Sense and Syntax, it should be thus;
Of Sennaar, who still HERE with vain design.

V. 473. *And many more too long.*] Poorly and deficiently express'd; for, *And more too long to name.*

V. 474. *Embryo's and Idiots.*] This is cruel upon those Innocents, who never built *fond hopes of Glory*, as at the first he peopled the Place with only such. Or, if they are to be lodg'd as *Nature's unaccomplish'd, abortive works*, v. 455. then we have had them once before.

V. 475. *With all their Trumpery.*] 'Tis a doubt, whether the word *Trumpery* here in Epic Stile is not as great a Fault in a Poet, as the *thing* it self in the Friars.

V. 483.

- Embryo's and Idiots, Eremites and Friars
 475 White, Black, and Grey, with all their trumpery.
 Here Pilgrims roam, that stray'd so far to seek
 In Golgotha him Dead, who lives in Heav'n:
 And they who to be sure of Paradise
 Dying put on the weeds of Dominic,
 480 Or in Franciscan think to pass disguis'd:
 They pass the Planets seven, and pass the fix'd,
 And that Crystallin Sphere whose balance weighs
 The Trepidation talk'd, and that First-mov'd:
 And now Saint Peter at Heav'n's Wicket seems
 485 To wait them with his Keys; and now at foot
 Of Heav'n's ascent they lift their feet; when lo
 A violent cross wind from either Coast
 Blows them transverse ten thousand Leagues awry
 Into the devious Air. Then might ye see
 490 Cows, Hoods, and Habits, with their weavers tost
 And flutter'd into Rags; then Reliques, Beads,
 Indulgences, Dispenses, Pardons, Bulls,
 The sport of Winds: All these up-whirl'd aloft
 Fly o'er the backside of the World far off
 495 Into a Limbo large and broad, since call'd
 The Paradise of Fools, to few unknown
 Long after, now unpeopled, and untrod.
 All this dark Globe the Fiend found as he pass'd:]

And

V. 483. *The Trepidation talk'd, and that First-mov'd.*] Foolish Ostentation, in a thing that a Child may be taught in a Map of these imaginary Spheres. TALK'D, not good *English*, for Call'd, Stil'd, Nam'd. FIRST-MOV'D, the *Primum Mobile*, for the *First-mover*.

V. 484. *Heav'n's Wicket.*] Low and doggeril, contrary to what the true *Milton* says, III. 505.
A Kingly Palace Gate
With Frontispiece of Diamond and Gold, &c.

V. 489. *Then might ye see Cows, Hoods, and Habits.*] Great Civility to his Readers. How could any one see them, unless he himself is suppos'd a Fool, and plac'd in this *Limbo*, the fittest Habitation for this Interpolator?

V. 496. *The Paradise of Fools, to few unknown Long after, now unpeopled, and untrod.*] Now unpeopled? comfortable News indeed. He has made full Amends for all the Stuff foregoing. No Fools in this Age: even the present Eremites and Friars have better Quarters than their Predecessors.

V. 498. *All this dark Globe the Fiend found as he pass'd.*] This is the Editor's last Line; which he added to tack together the broken Passage. But how dextrously has he done it? Found, as he pass'd? one would have thought, He must find it, before he pass'd it. And surely it was easy to find the Outside of the whole Universe by Satan that stood without.

V. 507.

And long he wander'd, till at last a gleam
 500 Of dawning light turn'd thither-ward in haste
 His travel'd steps. Far distant He descries
 Ascending by Degrees magnificent
 Up to the wall of Heav'n a Structure high;
 At top whereof, but far more rich, appear'd
 505 The work as of a Kingly Palace Gate
 With Frontispiece of Diamond and Gold
 Imbellish'd: thick with sparkling *orient* Gems
 The Portal shone, inimitable on Earth,
 By Model or by shading Pencil drawn.
 510 The Stairs were such, as whereon *Jacob* saw
 Angels ascending and descending, bands
 Of Guardians bright: when he from *Esau* fled
 To *Padan-Aram* in the field of *Luz*;
 Dreaming by night under the open Sky,
 515 And waking cry'd, This is the Gate of Heav'n.
 Each Stair mysteriously was meant, nor stood
 There always; but drawn up to Heav'n sometimes
 Viewless. And underneath a bright Sea flow'd
 Of Jasper, or of liquid Pearl: whereon
 520 Who after came from Earth sailing arriv'd
 Wafted by Angels; or flew o'er the Lake
 Rapt in a Chariot drawn by fiery Steeds.
 The Stairs were then let down: whether to dare
 The Fiend by easie ascent; or aggravate
 525 His sad exclusion from the doors of Bliss.
 Direct against which open'd from beneath,
 Just o'er the blissful Seat of Paradise,

ardent

A

V. 507. *With sparkling orient Gems.*] *Orient* Gems is proper upon Earth to say, because the best Gems come from the *East-Indies*: but in Heaven the Propriety ceases. So that, I believe, the Author gave it,

Imbellish'd: thick with sparkling ARDENT Gems.

V. 534. *Pas'd frequent, and his Eye with choice regard.*] Either *Amanuensis* or Printer is charge-

able here with a foul neglect. *And his Eye?* what does his Eye do here? No Verb belong to it, but *Pas'd*. And need God's Eye to *pas*, which *views all things at one View*, II. 189? The Poet gave it,

Pas'd frequent, AS HIS EYES, with choice regard. 'Tis taken from *Apocalypse* v. 6. *And seven Eyes, which are the seven Spirits of God, sent forth into all the Earth.* And our Author himself warrants it,

III.

A passage down to th' Earth, a passage wide :
 Wider by far than That of after-times
 530 Over Mount *Sion* and (though that were large)
 Over the *Promis'd Land* to God so dear :
 By which, to visit oft those happy Tribes,
 On high behests his Angels to and fro
 Pass'd frequent, *and his eye*, with choice regard, *as his Eyes*,
 535 { *From Paneas the fount of Jordan's flood*
To Beër-saba, where the Holy Land
Borders on Ægypt and th' Arabian shore ;]
 So wide the op'ning seem'd, where bounds were set
 To Darkness, such as bound the Ocean wave.
 540 *Satan* from hence, now on the lower stair
 That scal'd by steps of Gold to Heaven Gate,
 Looks down with wonder at the sudden view
 Of all this World at once. As when a Scout,
 Through dark and desert ways with peril gone
 545 All night, at last by break of chearful dawn
 Obtains the brow of some high-climbing Hill :
 Which to his Eye discovers unaware
 The goodly prospect of some foreign land
 First seen ; or some renown'd Metropolis,
 550 With glist'ring Spires and Pinacles adorn'd,
 Which now the rising Sun gilds with his Beams.
 Such wonder seis'd, though after Heaven seen,
 The Spirit malign : but much more Envy seis'd,
 At sight of all this World beheld so fair.
 555 Round he surveys ; and well might, where he stood
 So high above the *circling Canopy* *most extended Cones,*
 of

III. 650. speaking of the seven Arch-Angels ;
And are his Eyes,
That run through all the Heav'ns ; or down to th'
Earth.

And 660. *And as his Eye,*
To visit oft this new Creation round.

V. 535. *From Paneas the fount of Jordan's flood.*]
 He had nam'd before the *Promis'd Land* ; so that

these Three Lines and *Holy Land* are the same
 twice told, and imply no more, than *from Dan*
to Beersheba. Nor is the Land bounded with the
Arabian Shore. Let the Editor resume his Gift.

V. 556. *So high above the circling Canopy.*] Our
 Author, if it's He, forgets himself. He places
Satan here on the Outside of the Universe, *high*
above all Highth ; viewing all the Systems of Stars
 and

- * Of Night's extended shade; [from Eastern Point
Of Libra to the fleecy Star that bears
Andromeda far off Atlantic Seas
560 Beyond th' Horizon. Then] from Pole to Pole
† He views in breadth: and without longer pause
Down right into the World's first Region throws
His flight precipitant: and windes with ease
Through the pure marble Air his oblique way
565 Amongst innumerable Stars, that *shone* *show'd*
Stars distant, but nigh hand seem'd other Worlds.
Or other Worlds they seem'd, or happy Isles,
Like those *Hesperian* Gardens, fam'd of old,
Fortunate Fields, and Groves and floury Vales;
570 Thrice happy Isles: but who dwelt happy there
He stay'd not to enquire. Above them all
The golden Sun in splendor likest Heav'n
Allur'd his eye. Thither his course he bends
[Through the calm Firmament; but up or down, *In view direct*
575 By center, or eccentric, hard to tell,
Or Longitude,] where the great Luminary, *that*
Aloof the vulgar Constellations thick,
That from his lordly Eye keep distance due,
* The Limiters of Night,
† From East to West he views; and without pause

Dispenses

and Planets at once; and yet he uses such Words, as if our little Earth was the principal or the sole thing he consider'd. From hence he takes the Description of Night; as if all other Opake Planets must not make shady Night, as well as Ours. And why *circling Canopy* of the nightly Shade? when it needs must be a *Cone*, or else *Satan* could not be high above it; it would extend in *Infinity*. It may be alter'd thus;

So high above the MOST EXTENDED CONES.
THE LIMITERS OF NIGHT.

V. 559. *Far off Atlantic Seas Beyond th' Horizon.* He's describing here the West and East Points of the whole Universe; from *Libra* to *Aries*, two Constellations in the Starry Sphere. But immediately he forgets his *Universe*, and thinks of our

Earth with his *Atlantic Seas* and *Horizon*. Nay he does not think of the Earth's whole Globe, but only those Regions, where he himself liv'd. As the Editor has given us several Verses, let us in return present Him with these Three. The Breach may be consolidated thus;

The Limiters of Night. From Pole to Pole,
From East to West he views: and without pause.

V. 565. *Stars, that shone Stars distant.* No doubt, the Poet gave it;

*Innumerable Stars, that show'd
Stars distant, but nigh hand seem'd other Worlds.*

V. 574. *Through the calm Firmament; but up or down,* Here again I suspect the Editor's busy Hand. What *Up or down*, *Center or Eccentric* means is

Dispenses light from far. They, as they move
 580 Their starry Dance in numbers that compute
 Days months and years, towa'rd his all-cheering Lamp
 Turn swift their various motions; or are turn'd
 By his magnetic Beam, that gently warms
 The Universe, and to each inward part
 585 With gentle penetration though unseen,
 Shoots *invisible* virtue even to the deep:
 So wondrously was set his Station bright.

vital

There lands the Fiend; a Spot like which perhaps
 Astronomer in the Sun's lucent Orb
 590 Through his glaz'd optic Tube yet never saw.
 The place he found beyond expression bright,
 Compar'd with ought on Earth, Metal or Stone:
 Not all parts like, but all alike inform'd
 With radiant Light, as glowing Iron with Fire.
 595 If Metal, part seem'd Gold, part Silver clear;
 If Stone, Carbuncle most or Chrysolithe,
 [*Rubie or Topaz, to the Twelve that shone*
In Aaron's Breast-plate; and a Stone besides
Imagin'd rather oft than elsewhere seen;
 600 *That Stone, or like to That which here below*
Philosophers in vain so long have sought;
In vain, though by their pow'rful Art they bind

Volatil

is hard to guess; unless the Writer doubts here,
 Whether the *Sun* or the *Earth* be in the Center
 of our System. But even so, *Eccentric* here has
 an odd unusual Sense: and whether he bent his
 Course by *Longitude*, 'tis hard indeed to tell, for
 its meaning must first be understood. The Pas-
 sage may be clos'd up thus;

Thither his Course he bends

IN VIEW DIRECT, where THAT great Luminary.

V. 586. *Shoots invisible virtue even to the deep.*
 The Fault of this Word *Invisible*, though so in all
 the Editions, is visible at first Sight. It spoils the
 measure of the Verse, and makes mere Tautology
 with *Though unseen*. But the Author certainly
 gave it thus;

Shoots VITAL virtue.

So VII. 236.

And vital virtue' infus'd and vital warmth.

V. 597. *Ruby or Topaz, &c.*] These nine Lines
 may be well spar'd, and restor'd to the Editor:
 who had a mind to shew, he knew the Terms at
 least of Chymistry. But when among the *Gems*
 he reckons the *Philosopher's Stone*, as if the Chy-
 mists describ'd it literally a *Stone*, his Pedantry
 and Affectation become insufferable. 'Tis well if
 he can escape with his *Gold* and *Silver*, and *Gems*
 there: the Body of the Sun being justly com-
 puted a Million of times hotter than glowing
 Iron, and his Rays at this distance, collected by
 a Burning Glass, melting every thing in an in-
 stant.

- Volatil Hermes, and call up unbound*
In various shapes old Proteus from the Sea,
 605 *Drain'd through a Limbec to his Native form.]*
 What wonder then if fields and regions *here* *there*
 Breath forth *Elixir* pure, and rivers run
 Potable Gold; when with one virtuous touch
 Th' Arch-chymist Sun, so far from us remote,
 610 Produces with terrestrial Humor mix'd
 Here in the dark so many precious things,
 Of colour glorious and effect so rare.
Here matter new to gaze the Devil met; *There*
 Undazled far and wide his Eye commands:
 615 For sight no obstacle found *here* nor shade, *there*
 But *all Sunshine*. As when his beams at Noon *Sunshine All;*
 Culminate from th' *Æquator*; as they now *so*
 Shot upward still direct, whence no way round
 Shadow from body' opaque *can* fall; and th' Air *could*
 620 No where so clear sharpen'd his visual ray
 To objects distant far. Whereby he soon
 Saw within ken a glorious Angel stand,
 The same whom *John* saw also in the Sun.
 His back was turn'd, but not his brightness hid.
 625 Of beaming sunny Rays a golden Tiar
 Circled his Head; nor less his Locks behind
 Illustrious on his Shoulders fledge with wings
 Lay waving round. On some great charge employ'd
 He seem'd, or fix'd in cogitation deep.
 630 Glad was the Spirit impure; as now in hope

To

V. 606. *If fields and regions here.]* He gave it *Regions* THERE: in the Sun, in opposition to *Here* in the Earth, v. 611. And so *There* for *Here* must be restor'd, v. 613 and 615. And v. 619. COULD fall, for *Can*.

V. 616. *But all Sunshine.]* Here he makes the Tone in the last Syllable, *Sunshine*; contrary to Vulgar and Poetical Custom: except perhaps in the close of the Verse for Rime's sake. *Spenser* V. 5, 38.

Than in the Sunshine of her countenance clear.
 'Tis likely therefore, that he gave it,
But Sunshine all.

V. 617. *As they now Shot upward.]* *As* begins the Sentence twice, *As when his Beams*, *As they now*, inelegantly. But the Author gave it, *So they now*. *As* on the Earth at Noon the Solar Rays shoot downward to us; *So* here on the Sun all his Rays shot directly upward from himself consider'd as the Centre.

V. 643.

- To find who might direct his wand'ring flight
 To Paradise the happy Seat of Man,
 His journies end and our beginning woe.
 But first he casts to change his proper shape;
 635 Which else might work him danger or delay:
 And now a stripling Cherub he appears,
 Not of the Prime; yet such as in his face
 Youth smil'd Celestial, and to ev'ry Limb
 Sutable grace diffus'd: so well he feign'd.
 640 Under a coronet his flowing Hair
 In curls on either cheek plaid: Wings he wore
 Of many a colour'd plume sprinkled with gold:
 * *His Habit fit for speed succinct*: and held
 Before his decent Steps a silver wand.
 645 He drew not nigh unheard: the Angel bright,
 Ere he drew nigh, his radiant visage turn'd,
 Admonish'd by his ear; and straight was known
 Th' Arch-Angel *Uriel*, one of the Sev'n
 Who in God's presence nearest to his Throne
 650 Stand ready *to command*: and are his Eyes, at
 That run thro' all the Heav'ns; or down to th' Earth
 Bear his swift errands over moist and dry,
 O'er Sea and Land: Him *Satan* thus accosts:
Uriel, for Thou of those Sev'n Spirits, that stand
 655 In sight of God's high Throne gloriously bright,
 The First art wont his great authentic Will
 Interpreter through *highest* Heav'n to bring; widest
 * *His Pace and Look, as bent on Speed*:

Where

V. 643. *His Habit fit for speed, succinct.*] This is well express'd for the Greek and Roman Habits. But he had said, that the Angels wear no Habits, unless they assume the Shape of Man: their Wings serve them instead of Cloths. But here he induces *Satan* both wing'd and cloth'd; which would have discover'd his Cheat. The Sense may be reform'd thus;

HIS PACE AND LOOK, AS BENT ON SPEED.

V. 650. *Stand ready to command.*] He gave it, *AT command.*

V. 657. *Through highest Heav'n to bring.*] Better here, *Through WIDEST Heav'n.* For the Embassies are thence sent upwards, into infinite Space.

- Where all his Sons thy Embassy attend :
 And here art likeliest by supreme decree
 660 Like honour to obtain ; and as his Eye
 To visit oft this new Creation round.
 Unspeakable desire to see and know
 All these his wondrous works ; but chiefly Man,
 His chief delight and *favour*, *him* for whom
 665 All these his works so wondrous He ordain'd ;
 Hath brought me from the Quires of Cherubim
 Alone thus wandring. Brightest Seraph, tell
 In which of all these shining Orbs hath Man
 His fixed seat ; or fixed seat hath none,
 670 But all these shining Orbs his choice to dwell :
 That I may find him, and with secret gaze
 Or open admiration Him behold ;
 On whom the great Creator hath bestow'd
 Worlds, and on whom hath all these graces pour'd.
 675 That both in Him and all things, as is meet,
 The universal Maker we may praise ;
 Who justly' hath driv'n out his Rebel Foes
 To deepest Hell, and to repair their loss
 Created this new happy Race of Men
 680 To serve him better. Wise are all his ways.
 So spake the false dissembler unperceiv'd :
 For neither Man nor Angel can discern
 Hypocrisy ; the only Evil that walks,
 Invisible except to God alone,
 685 By his permissive will, through Heav'n and Earth.
 And oft, though Wisdom wake, Suspicion sleeps
 At Wisdom's gate ; and to Simplicity
 Resigns her charge, while Goodness thinks no ill
 Where no ill seems. Which now for once beguil'd
 690 *Uriel*, though Regent of the Sun, and held

Favorite,

The

V. 664. *His chief delight and favour.*] *Man his chief Favour* is not English. To be sure, He gave it,

His chief delight and FAVORITE, for whom. As IX. 175. *This new favorite Of Heav'n.*

The sharpest-sighted Spirit of all in Heav'n:
 Who to the fraudulent Impostor foul
 In his uprightness answer thus return'd:
 Fair Angel, thy desire which tends to know
 695 The works of God, thereby to glorify
 The great Work-Master, leads to no excess
 That reaches blame: but rather merits praise.
 The more it seems excess, that led thee hither
 From thy Empyrean mansion thus alone:
 700 To witness with thine Eyes what some perhaps
 Contented with Report hear only' in Heav'n.
 For wonderful indeed are all his works,
 Pleasant to know, and worthiest to be all
 Had in remembrance always with delight.
 705 But what created Mind can comprehend
 Their number; or the wisdom infinite
 That brought them forth, but hid their causes deep?
 I saw when at his Word the formless Mass,
 This world's material Mould, came to a heap.
 710 Confusion heard his voice, and wild uproar
 Stood rul'd; stood vast Infinitude confin'd:
 Till at his second bidding Darkness fled,
 Light shone, and Order from Disorder sprung.
 Swift to their several quarters hasted then
 715 The cumbrous Elements, Earth, Flood, Air, Fire:
 And the Ethereal Quintessence of Heav'n
 Flew upward, spirited with various forms,
 That roll'd orbicular, and turn'd to Stars
 Numberless, as thou seest: and how *they* move, *to*
 720 Each had his place appointed, each his course:
 The rest in circuit *walls* this Universe. *wall*
 Look downward on that Globe, whose higher side
 With light from hence tho' but reflected shines.
 That

V. 719. *And how they move.*] The Poet gave
 it, *And how to move, Each had his place.*

And v. 721. *Walls:* Rather, *The rest in circuit*
 WALL.

V. 725;

- That place is *Earth*, the seat of Man; that Light
 725 His Day; which *else, as th' other Hemisphere* *still at*
 Night would invade: But there the neighb'ring *Moon*
 (So call that opposite fair Star) her aid
 Timely' interposes; and her monthly round
 Still ending still renewing through mid Heav'n,
 730 With borrow'd light her countenance triform
 Hence fills and empties to enlighten th' *Earth*;
 And in her pale dominion checks the Night.
 That Spot to which I point is *Paradise*,
Adam's abode; those lofty shades his Bowre.
 735 Thy way thou canst not miss, me mine requires.
 Thus said, he turn'd; and *Satan* bowing low,
 As to superior Spirits is wont in Heav'n,
 Where honour due and reverence none neglects,
 Took leave; and toward the coast of Earth beneath
 740 Down from th' Ecliptic, sped with hop'd success,
 Throws his steep flight in many an airy wheel:
 Nor staid, till on *Niphates* top he lights.

V. 725. *His Day; which else, as th' other Hemisphere Night would invade.*] Our Poet's Expression here, as the Printer has given it, does not come up to his Thought. I believe, He dictated it thus;

His Day: which STILL AT th' other Hemisphere.

The Earth's Light, though reflected and borrow'd from the Sun in the Hemisphere opposite to him, makes its Day; which Light *still, nevertheless*, Night at the other back Hemisphere would invade, and darken half the Globe; *but* that the Moon prevents it.

PARADISE LOST.

BOOK IV.

O For that warning voice, which He, who saw
 Th' *Apocalyps*, heard cry in Heav'n aloud;
 Then when the Dragon, put to second rout,
 Came furious down to be reveng'd on men,
 5 *Wo to th' Inhabitants on Earth*: that now,
 While time *was*, our first Parents *had been* warn'd *is* *may be*
 The coming of their secret foe, and *scap'd*, *scape*,
 Haply so *scap'd* his mortal snare. For now *scape*
Satan, now first inflam'd with rage, *came* down, *comes*
 10 The Tempter ere th' Accuser of mankind,
 To wreck on innocent frail Man his loss
 Of that first Battel, and his flight to Hell:
 Yet not rejoicing in his speed, though bold
 Far off and fearless, nor with cause to boast,
 15 Begins his dire attempt: which nigh the birth
 Now rolling, boils in his tumultuous breast,
 And like a devilish Engine back recoils
 Upon himself. Horror and doubt distract
 His troubled thoughts; and from the bottom stir
 20 The Hell within him: for within him Hell
 He brings and round about him; nor from Hell
 One step no more than from Himself can fly
 By change of place. Now conscience wakes despair

That

V. 6. *While time was, our first Parents had been warn'd.*] The *First Rout* of the Dragon is describ'd here in the VIth Book before the Creation: the Second is taken from *Apocalypse* xii. 12. But the Author must have given it here,

While time is, our first Parents MAY BE warn'd.

For the Arch-Angel *Raphael* warn'd them Book the VIII; before *Satan* had tempted them.

V. 7, 8, 10. And in consequence of this, he gave *SCAPE* twice, not *scap'd*; and *COMES down*, not *came down*.

P

V. 24.

- That slumber'd, wakes the bitter *memory* *theory*
 25 Of what he was, what is, and what must be;
 Worse: of worse deeds worse suff'rings must ensue.
 Sometimes tow'rds *Eden*, which now in his view
 Lay pleasant, his griev'd look he fixes sad;
 Sometimes tow'rds Heav'n and the full blazing Sun,
 30 *Which* now sat high in his Meridian *Towre*: *Who* *Throne*:
 Then much revolving, thus in sighs began.
 O Thou, that with surpassing Glory crown'd,
 Look'st from thy sole dominion like the God
 Of this new World: at whose sight all the Stars
 35 Hide their diminish'd heads: to Thee I call,
 But with no friendly voice; and add thy Name,
 O *Sun*, to tell thee how I hate thy beams,
 That bring to my remembrance from what state
 I fell, how *glorious* once above thy Sphere: *soaring*
 40 Till Pride and *worse* Ambition threw me down *curs'd*
 Warring in Heav'n against Heav'n's matchless King.
 Ah wherefore? He deserv'd no such return
 From Me, whom he created what I was
 In that bright eminence, and with his good
 45 Upbraided none: nor was his service Hard.
 What could be less than to afford him Praise,
 The easiest recompence, and pay him Thanks?
 How due: yet all his good prov'd ill in Me,
 And wrought but malice. Lifted up so high
 50 I 'sdein'd subjection, and thought one step higher

Would

V. 24. *The bitter Memory, &c.*] What rare Expression have we got here? The Memory of Future? *of what is, and must be*; in stead of the Sensation of *what is*, and Expectation of *what must be*. But no doubt, in stead of *Memory*, the Author gave it, *The bitter THEORY.*
Theory, Contemplation, Meditation, Consideration.

V. 30. *Which now sat high in his Meridian Towre.*] No question, but the Poet for *Which* design'd it, *WHO*; as immediately he says *HIS*, not

It's. And for *Towre* he rather gave, *Meridian THRONE*, as IV. 597.

The Clouds, that on his Western Throne attend.

V. 33. *Look'st from thy sole dominion.*] What *From* thy dominion can mean, 'tis difficult to perceive. Perhaps he gave it, *Who* in thy sole dominion; as he says of the Moon, III. 732.

And in her pale dominion checks the Night.
 If *FROM* is retain'd, 'twould be better, *Look'st from thy LOFTY MANSIONS.* *Satan* then stood on our Earth.

V. 38.

Would set me high'st; and in a moment quit
 The debt immense of endless gratitude
 So burthensome; still paying, still to owe:
 Forgetful what from Him I still receiv'd;
 55 And *understood not*, That a grateful mind *not reflecting,*
 By owing owes not, but still pays, at once
 Indebted and discharg'd: what burthen then?
 O had his pow'rful Destiny ordain'd
 Me some inferiour Angel; I had stood
 60 Then happy: no unbounded hope had rais'd
 Ambition. Yet why not? some other Pow'r
 As great might have aspir'd; and Me though mean
 Drawn to his part. But other Pow'rs as great
 Fell not; but stand unshaken from within
 65 Or from without, to all temptations arm'd.
 Hadst Thou the same free Will and Power to stand?
 Thou hadst: whom hast thou then or what to' accuse,
 But Heav'n's free Love dealt equally to all?
 Be then his Love accurs'd: since love or hate,
 70 To me alike, it deals eternal woe.
 Nay curs'd be Thou: since against His thy Will
 Chose freely what it now so justly rues.
 Me miserable! which way shall I fly
 Infinite wrath, and infinite despair?
 75 Which way I fly is Hell: my Self am Hell.
 And in the lowest deep a lower deep
 Still threatening to devour me opens wide;

To

V. 38. *From what state I fell, how glorious once.*] All the Words adjoining, *I fell, Above thy Sphere, Threw me down*, conspire to prove that the Author instead of GLORIOUS, gave a Word that denotes, not *Splendour*, but *Place and Elevation*,

I fell, how SOARING once above thy Sphere.
 So IV. 828. *Ye knew me once no Mate*
For You, there sitting where ye durst not SOAR.

V. 40. *Till Pride and worse Ambition.*] 'Tis hard to say, whether *Pride* or *Ambition* is worse:

but to prevent the Dispute, the Author gave it,
Till Pride and CURS'D Ambition.

V. 55. *And understood not.*] The Syntax here is vitious. The Author meant it,

NOR UNDERSTANDING:

Or rather, to place it to *Forgetfulness* and *Inattention*, rather than want of *Intellect*,

And NOT REFLECTING.

But *Satan* here has anticipated a Sentence, afterwards us'd by *Cicero*: *Gratiam autem & qui retulerit habere; & qui habeat, retulisse.*

To which the Hell I suffer seems a Heav'n.
 O then at last relent. Is there no place
 80 Left for Repentance, none for Pardon left?
 None left but by *Submission*: and that Word
 Disdain forbids me, and my dread of Shame
 Among the spirits beneath: whom I seduc'd
 With other promises and other vaunts
 85 Than to submit; boasting I could subdue
 Th' Omnipotent. Ay me, they little know
 How dearly I abide that Boast so vain:
 Under what torments inwardly I groan;
 While they adore me on the Throne of Hell.
 90 With Diadem and Scepter high advanc'd
 The lower still I fall; only Supreme
 In Misery: such joy Ambition finds.
 But say, I could repent, and could obtain
 By Act of Grace my former state. How soon
 95 Would Highth recal High thoughts, how soon unsay
 What feign'd Submission swore? Ease would recant
 Vows made in Pain, as violent and void.
 For never can true reconciliation grow,
 Where wounds of deadly hate have pierc'd so deep:
 100 Which would but lead me to a worse relapse
 And heavier fall. So should I purchase dear
 Short intermission, bought with double smart.
 This knows my Punisher: therefore as far
 From granting He, as I from begging peace.

All

V. 81. In all the Editions, *Submission* is in the Roman Character, and *Disdain* in the Italic: but in this it's corrected. Disdain forbids me that word *Submission*.

V. 111. I hold.] The Author must have spoke it, I'll hold; as immediately, Will reign.

V. 112. By Thee and more than Half.] This is vitious, both in Pointing and Reading. By thee comes twice in the same Colon. The Poet gave it,
 By Thee at least

Divided Empire with Heav'n's King I'll hold;
 By Thee O'ER more than half perhaps will reign.

V. 114. Each passion dim'd his face, Thrice chang'd with Pale.] There are many Passions besides Three; so that Each is not understood here, till you come at the close of the next Verse: which is a Fault; and *dims* the Stile, as the Passions here dim'd the Face. Put it thus; ὅσας παύτως, Thus while he spake; Ire, Envy, and Despair, Three Passions dim'd his Face, thrice ting'd with Pale.

Chang'd

- 105 All hope excluded thus; behold in stead
Of Us out-cast exil'd, his New delight
Mankind created, and for him this World.
So farewell Hope, and with Hope farewell Fear;
Farewel Remorse: all Good to me is lost:
110 Evil be thou my Good: by Thee at least
Divided Empire with Heav'n's King I hold,
By Thee *and* more than Half perhaps will reign;
As Man ere long and this new World shall know.
Thus while he spake, * *each passion dimm'd his face,*
115 *Thrice chang'd with Pale, Ire, Envy, and Despair;*
Which marr'd his borrow'd visage, and betray'd
Him counterfeit, if any eye beheld:
For Heav'nly minds from such distempers foul
Are ever clear. Whereof he soon aware
120 Each perturbation smooth'd with outward calm;
Artificer of Fraud, and was the first
That practis'd falshood under faintly shew,
Deep malice to conceal, *cought* with revenge:
Yet not enough had practis'd to deceive
125 *Uriel* once warn'd; whose eye pursu'd him down
The way he went, and on th' *Assyrian* mount
Saw him disfigur'd, more than could befall
Spirit of Happy sort. His gestures fierce
He mark'd and mad demeanour, *then* alone,

*I'll
o'er*

fraught

Armenian

when

* *Ire, Envy, and Despair,
Three Passions dim'd his Face, thrice chang'd with Pale:*

As

Chang'd is tolerable; but yet I believe he gave it, TING'D. All the three Passions contributed to the Paleness; so that with that triple Dye his Face must needs be *dim'd*. But if *chang'd* is admitted; he must twice have recover'd his Lustre in the Interval of the three Passions.

V. 123. *Malice, cought with Revenge.*] *Cought*, cover'd, *with Revenge* is hard to understand. I suppose, the Author gave it, *Deep malice to conceal, FRAUGHT with Revenge.*

Or if *Cought*, then thus;
Deep Malice to conceal, in Friendship *cought*.

V. 126. *And on th' Assyrian Mount.*] Satan lighted on *Niphates*, III. 742. Consequently the Author gave it here,

And on th' ARMENIAN Mount.

V. 129. *Then alone.*] The Construction desires, *WHEN alone.*

V. 147.

130 As he suppos'd, all unobserv'd, unseen.

So on he fares; and to the border comes
Of *Eden*, where delicious *Paradise*,

Now nearer, crowns with her inclosure green,
As with a rural mound, the champain head

135 Of a steep wilderness; whose hairy sides
With thicket overgrown, grotesque and wild,
Access deny'd: and over-head up grew
Insuperable highth of loftiest shade,
Cedar, and Pine, and Fir, and branching Palm,

140 A Silvan Scene; and as the ranks ascend
Shade above Shade, a woody Theatre
Of stateliest view. Yet higher than their tops
The verdurous wall of *Paradise* up sprung:
Which to our general Sire gave prospect large

145 Into his neather Empire neighboring round.
And higher than that Wall a circling row
Of goodliest Trees loaden with fairest *Fruit*,
Blossoms and Fruits at once of golden hue,
Appear'd with gay enamel'd colours mix'd:

Fruits,

150 On which the Sun more glad impress'd his beams
Than *in* fair Evening Cloud, or humid Bow,
When God hath showr'd the earth: so lovely seem'd
That Landskip. And of pure now purer air
Meets his approach, and to the heart inspires

on

155 Vernal delight and joy, able to drive
All sadness but Despair. Now gentle gales

Fanning

V. 147. *With fairest Fruit.*] He gave it FRUITS, as in the Repetition of the next Verse, *Blossoms and Fruits at once.*

V. 151. *Than in fair Evening Cloud.*] He gave it ON.

V. 158. *Dispense Native perfumes.*] *Native perfumes* seems here an improper Epithet: for who could suspect, there were already, as afterwards, *Artificial* ones? Besides, if they were *native* not only to *Paradise*, but to the gentle Gales, how come they to be *stolen* ones? Perhaps He might give it, NATURE'S *perfumes*. But that too

would be superfluous, as well as *Native*; here being as yet no Suspicion of *Art*. Better, I think, thus; *Dispense Perfumes AROUND*: the Epithet comes in the following Line, *Those balmy Spoils.*

V. 163. *With such Delay Well pleas'd, they slack their course.*] In the present order of the Words, the *Delay* must be made by those *North-East Winds*: and then what need the Mariners voluntarily *slacken their Course*, by diminishing their Sail? The Author design'd it inverted thus;

*They slack their Course,
Well pleas'd with such delay.*

Or

- Fanning their odoriferous wings dispense
Native perfumes, and whisper whence they stole *Perfumes around*
 Those balmy spoils. As when to Them who sail
 160 Beyond the *Cape of Hope*, and now are past
Mozambic; off at Sea North-East winds blow
Sabaeen Odours from the spicy shore
 * Of *Arabie* the blest'd; *with such delay*
Well pleas'd, they slack their course, and many a League
 165 Cheer'd with the grateful Smell old Ocean smiles.
 So entertain'd those odorous sweets the Fiend
 Who came their bane; though with them better pleas'd
 Than *Asmodaeus* with the fishy fume,
 That drove him, though enamor'd, from the Spouse
 170 Of *Tobit's* Son; and with a vengeance sent
 From *Media* post to † *Ægypt*, there fast bound.
 Now to th' ascent of that steep savage Hill
Satan had journied on, pensive and slow:
 But further way found none; so thick entwin'd,
 175 As one continu'd brake, the undergrowth
 Of shrubs and tangling bushes had perplex'd
 || *All path of Man or Beast that pass'd that way.*
 One Gate there only was, and that look'd East
 On th' other side: which when th' Arch-felon saw,
 * *They slack their course,*
Well pleas'd with such delay.
 † *Ægypt's utmost Bound.*
 || *All passage to whate'er assay'd that way.*

Due

Or if the Winds cause the Delay, then rather thus;
With such delay
Well pleas'd, they WISH NO SPEED.

it from that other part of the Text, *The utmost*
parts of Ægypt?
From Media post to Ægypt's UTMOST BOUND.

V. 171. To *Ægypt*, there fast bound.] The Words are in *Tobit* viii. 3. *Asmodaeus* fled to the utmost parts of *Ægypt*, and the Angel bound him. That He was bound there, adds nothing at all to Milton's Comparison here: the Sense of which is only this, That the Smell of the fishy Fume so annoy'd *Asmodaeus*, that he fled from it as far as possible. Who will doubt then, but Milton gave

V. 177. *All path of Man or Beast that pass'd that way.*] Here our Poet's Attention was wanting. There was no MAN yet, to endeavour to pass that way: and if *Beasts* pass'd it, and made a *Path*; the Shrubs and Bushes were not perplex'd enough. Better thus; *Had perplex'd*
All PASSAGE to WHATE'ER ASSAY'D that way.

V. 181.

- 180 Due entrance he disdain'd; and in Contempt
 At one slight bound high over-leap'd all *bound* *Fence*
 Of Hill or highest Wall, and sheer within
 Lights on his Feet. As when a prowling Wolf,
 Whom hunger drives to seek new haunt for prey,
 185 Watching where Shepherds pen their flocks at Eve
 In hurdled Cotes amid the field secure,
 Leaps o'er the fence with ease into the Fold:
 Or as a Thief bent to unhord the cash
 Of some rich Burgher, whose substantial doors,
 190 Cross-barr'd and bolted fast, fear no assault;
 In at the window climbs, or o'er the tiles.
 So clomb this first Grand Thief into God's Fold;
 So since into his Church lewd Hirelings climb.
 Thence up he flew, and on the *Tree of Life*,
 195 The middle Tree and highest there that grew,
 Sat like a Cormorant, [*yet not true Life*
Thereby regain'd, but sat] devising Death
 To them who liv'd: nor on the virtue thought
 Of that life-giving Plant, but only us'd
 200 For prospect, [*what well us'd had been the pledge* *from its top.*
Of immortality.] So little knows
 Any, but God alone, to value right
 The good before him; but perverts best things
 To worst abuse, or *to their* meanest use. *sinks to*
 205 Beneath him with new wonder now he views
 To all delight of human Sense expos'd
 In narrow room Nature's whole wealth; yea more,

A

V. 181. *At one slight bound high overleap'd all bound.*] The affected Jingle here of *Bound* and *Bound* has been blam'd deservedly. But it may easily be remedied;

At once slight bound high overleap'd all FENCE.
 Or thus;

At one slight EFFORT overleap'd all bound.

V. 196. *Yet not true Life Thereby regain'd.*] This and the following in v. 200, *What well used had*

been the pledge Of Immortality, is a strange Sentiment, no way reconcileable to the rest of the Poem or the Poet's Notions. He seems to blame* and censure *Satan*, that he made no better use of the *Tree of Life*, than for Prospect: that with a wise use of it, he might have *regain'd true Life and Immortality*. What could he mean by this? were not *Satan* and all his Crew *immortal* by Nature? as II. 553.

What could it less, when Spirits Immortal sung?

Or

A Heav'n on Earth: for blissful *Paradise*
 Of God the Garden was, by Him in th' East
 210 Of *Eden* planted. *Eden* stretch'd her Line
 From *Auran* Eastward to the Royal Tow'rs
 Of great *Seleucia*, built by *Graecian* Kings;
 Or where the Sons of *Eden* long before
 Dwelt in *Telassar*. In this pleasant soil
 215 His far more pleasant Garden God ordain'd:
 Out of the fertil ground he caus'd to grow
 All Trees of noblest kind for sight, smell, taste:
 And all amid them stood the *Tree of Life*,
 High eminent, blooming Ambrosial Fruit
 220 Of vegetable Gold: and next to Life,
 Our Death the *Tree of Knowledge* grew fast by;
 Knowledge of Good bought dear by knowing Ill.
 Southward through *Eden* went a River large,
 Nor chang'd his course; but through the shaggy hill
 225 Pass'd underneath ingulf'd: for God had thrown
 That Mountain as his Garden-mold high rais'd
 Upon the rapid current: which through veins
 Of porous Earth with kindly thirst up-drawn,
 Rose a fresh Fountain, and with many a rill
 230 Water'd the Garden: thence united fell
 Down the steep glade, and met the nether Flood:
 Which from his darksome passage now appears;
 And now divided into four main Streams,
 Runs Diverse, wandering many a famous Realm
 235 And Country, whereof here needs no account;

But

Or if He had eaten of the Fruit of the Tree,
 would it have given him *truer Life*, than he was
 already possess'd of; and revers'd his Sentence of
 Damnation and eternal Misery? Surely the Au-
 thor could have no such Meaning. Better there-
 fore to eject the first Clause, and close the Verse
 thus;

Sat like a Cormorant, devising Death.
 And the second Clause demands the same Care,

the Verse being thus adjusted:

For prospect FROM ITS TOP. So little knows.

V. 204. Or to their *meanest use*.] To pervert to
Abuse is right; but to pervert to *their Use*, though
 the Meanest, is an Expression scarce tolerable. It
 should rather have been thus;

Perverts best things
 To worst Abuse, or SINKS to *meanest Use*.

Q

V. 236.

- But rather to tell how, if *Art* could tell, ought
 How from that Sapphire Fount the crisped Brooks,
 Rolling on *Orient* Pearl and sands of Gold, radiant
 With mazing error under pendent shades
 240 Ran Nectar, visiting each plant; and fed
 Flours worthy of Paradise: which not nice Art
 In Beds and curious Knots, but Nature boon
 Pou'd forth profuse on Hill and Dale and Plain;
 Both where the morning Sun first warmly smote
 245 The open field, and where th' unpierced shade
 Imbrown'd the noontide Bow'rs. Thus was this place,
 A happy rural seat of various view;
 Groves, * *whose rich* Trees wept odorous Gums and Balm;
 Others, whose fruit burnish'd with Golden Rind
 250 Hung amiable, [*Hesperian Fables true,*
If true, here only,] and of delicious taste.

* *some whose*

Betwixt

V. 236. *But rather to tell how, if Art could tell.*] What can *Art* mean here? the Art of Gardening, or rather the Art of Poetry? Both are improper. The Sentence rather requires, *If Words* can tell, or, *If Tongue* can tell. But probably it was a mistake of the Printer: for I observe the Author through all his Books writ *Aught* and *Naught*, for what the general Use writes *Ought* and *Nought*. Let it therefore be thus;

But rather how to tell, if AUGHT could tell.
 If it could possibly be told, as it deserves to be.

V. 238. *Rolling on Orient Pearl.*] So III. 307. the Editions have it, *With sparkling Orient Gems*. But as there it's spoken of Heaven, so here it is of Paradise. In both cases *Orient* is improper; which even now may be fit for an *Europæan* Writer, but would not for a *Chinese*. Likely therefore he gave it,

Rolling on RADIANT Pearl.

V. 248. *Groves, whose rich Trees.*] He distinguishes the Groves; *some* bearing Aromatics, *others* Fruits for Sustenance. Therefore here rather,

Groves, SOME WHOSE Trees-----

Others, whose Fruit. *Rich* may be easily spared: for the Fruit-trees were really the richer.

V. 250. *Hesperian Fables true, If true, here*

only.] The Editor, whoever he was, our Author's Acquaintance, would often have a Finger in so fine a Work; and here he gives us an Insertion of *Hesperian Fables*. *Fables*, says he, if true, here only true. Very quaint: but pray you, Sir, how can *Fables* be true *any where*? a Contradiction in the very Terms. One would think, that the Printer, as he has often injur'd the Poet, had here likewise given foul Play to the Editor; who may be suppos'd to have given it thus;

Hesperian APPLES true.

Apples and *Fables* are not very distant in Letters; and *Hesperian Apples* are celebrated by all the Antient Writers,

Tum canis Hesperidum miratam mala puellam.
 But then the same Writers every one make them solid Gold, far from eatable, or of *delicious taste*. Let the Editor then take them, whether *Fables* or *Apples*; and let us close the Verse thus;

Burnish'd with golden Rind

Hung amiable, and of delicious taste.

And the very pat joining of the Verse betrays the Insertion.

V. 256. *Flours of all hue.*] See the whole Sentence: *The floury lap spread Flours of all hue.* *Floury* and *Flours*, with a jejune Identity, is below our Author's Exactness. Besides, it is not his Style; for IV. 698. without the Preposition *Of*, he

Betwixt them Lawns or level Downs, and Flocks
 Grazing the tender herb, were interpos'd;
 Or Palmy hilloc, or the Floury lap
 255 Of some irriguous valley spread her store:
 [Flours of all hue, and without Thorn the Rose.]
 Another side, umbrageous Grotts and Caves On either
 Of cool recess; o'er which the mantling vine
 Lays forth her purple grape, and gently creeps
 260 Luxuriant. Mean while murmuring waters fall
 Down the slope hills, dispers'd, or in a Lake
 That to the fringed Bank with myrtle crown'd
 Her crystal mirror holds, unite their streams. Its
 The Birds their quire apply; *airs*, vernal *airs*, air, air,
 265 Breathing the smell of field and grove, *attune* attunes
 The trembling leaves; while universal Pan
 Knit with the *Graces* and the *Hours* in dance
 Led on th' Eternal Spring. [Nor that fair field Leads
 of

he says, *Iris all hues*. And so the Editor must take this Verse back, and lose his puerile Fancy of Roses without Prickles; not fit to be in so serious a Poem.

V. 257. Another *side*, umbrageous Grotts.] His Description was thus; First the Groves, and betwixt them Lawns, Downs, floury Vallies. If betwixt them, what means here *Another side*? He had said nothing of the former side. No doubt he gave it,

ON EITHER *side*.
 On either side of those Lawns and Downs, within the Groves on each side of them, were Grotts and Caves.

V. 263. Her crystal mirror holds.] The Lake holds a Mirror to the Bank. Why must this Lake then be made a Person? He rather gave it,
 Its crystal mirror holds.

V. 264. *Airs*, vernal *airs* attune the trembling leaves.] *Air*, when taken for the *Element*, has no Plural Number, in Greek, Latin, or English; where *Airs* signify *Tunes*. Therefore he must give it here,
 AIR, vernal AIR

ATTUNES the trembling Leaves.
 As in his Sampson Agonistes, 629.

Nor breath of vernal Air from snowy Alp.

V. 268. Led on th' Eternal Spring.] He must needs have given it, LEADS on; as all the Verbs precedent, Lays, Creeps, Holds, Unite, Apply, in the Tense Present.

And see how aptly this Verse joins with v. 285; all the middle ones being ejected. After he had at large describ'd the Delights of Paradise with the utmost Ornaments of Words and Fancy;

While universal Pan
 Knit with the Graces and the Hours in dance
 LEADS on th' Eternal Spring:
 The real Author subjoin'd,

YET HERE the Fiend
 Saw undelighted all delight.
 How could the Editor find in his Heart to part these Clauses so lovingly united with an Insertion of 17 Lines? with a silly thought in the whole, and as sillily conducted in its several parts. Not *Enna*, says he, nor *Daphne*, nor *Fons Castalius*, nor *Nysa*, nor *Mount Amara* could compare with *Paradise*. Why who, Sir, would suspect they could; though you had never told us it? And then, instead of painting out their several Beauties, as a Pretense for their rivaling Paradise; you give us their bare Names, with some fabulous Story to them, not denoting at all any Beauty. In stead of describing the Delicacies of *Enna*, as *Ovid* and *Claudian* have done, you tell us, *Proserpine* herself was the fairest *Flour*, and gather'd by *Pluto*: which

- Of Enna, *where Proserpine gathering flours,*
 270 *Her self a fairer Flour by gloomy Dis*
Was gather'd, which cost Ceres all that pain
To seek her thro' the world; nor that sweet Grove
Of Daphne by Orontes, and th' inspir'd
Castalian Spring, might with this Paradise
 275 *Of Eden strive; nor that Nyseian Isle*
Girt with the River Triton, where old Cham,
Whom Gentiles Ammon call and Libyan Jove,
Hid Amalthea and her Florid Son
Young Bacchus from his Stepdame Rhea's eye;
 280 *Nor where Abassin Kings their Issue guard,*
Mount Amara, though this by some suppos'd
True Paradise under the Ethiop Line
By Nilus head, enclos'd with shining Rock,
A whole days journey high, but wide remote
 285 *From this Assyrian Garden,] where the Fiend*
Saw undelighted all delight, all kind
Of living Creatures new to sight and strange.
 Two of far nobler shape erect and tall,
 Godlike erect, with native Honour clad,
 290 In naked Majesty seem'd Lords of all;
 And worthy seem'd: for in their looks Divine
 The image of their glorious Maker shone,

yet here

Truth,

which cost her Mother all that pain to seek her through the World. Where your Woman Flour is but fit for a Madrigal; and the rest has a meanness of Stile contemptible. What does your Tale of Old Cham and Young Bacchus, (*Bacchumque aversere Nyssa*) conduce, to make your Nyseian Isle appear the more beautiful? Or Amara under the *Æthiop Line* (a new Expression for the *Ecliptic* or *Æquinoctial Line*) detected since for a mere Fable by the later and better Histories of *Æthiopia*? Pray you, Sir; no more of your Patches in a Poem quite elevated above your Reach and Imitation.

V. 293. *Truth, Wisdom, Sanctitude severe and pure.*] *Severe* has no Sense here. The Author gave it,

Truth, Wisdom, Sanctitude, SERENE and pure;
 As VII. 509. where Human Form is again described,
Endow'd
With Sanctity and Reason might erect
His Stature, and upright with front serene
Govern the rest of Creatures.

V. 294. *Severe, but in true filial freedom plac'd.*] This Line is certainly spurious; whether you'll admit *Severe* or *Serene*. How is *Truth* and *Wisdom* plac'd in *Filial Freedom*? It's it self without any Sense, and interrupts the Context:

Truth, Wisdom, Sanctitude, serene and pure;
Hence true Authority in Men.
 Authority arising from serene Majesty; as quoted before,
Upright with Front serene
Govern the rest.

V. 299.

Truth, Wisdom, Sanctitude *severe* and pure,
 [Severe, but in true filial freedom plac'd;]
 295 Whence true authority in men: though both
 Not equal, as their Sex not equal seem'd;
 For contemplation He and valour form'd;
 For softness She and sweet attractive grace;
 He for God only, She for God *in* Him.
 300 His fair large Front and Eye sublime declar'd
 Absolute rule; and Hyacinthin Locks
 Round from his parted forelock manly hung
 Clustering, but not beneath his shoulders broad:
 She as a veil down to the slender waste
 305 Her unadorned golden tresses wore
 Dishevel'd, but in wanton ringlets wav'd
 As the Vine curls her tendrils: which imply'd
 Subjection, but requir'd with gentle sway,
 And by her yielded, by him best receiv'd;
 310 Yielded with coy submission, modest pride,
 And sweet, reluctant, amorous, delay.
 Nor those mysterious parts were then conceal'd:
 Then was not guilty shame. Dishonest shame
 Of nature's works, honour dishonourable,
 315 Sin-bred, how have ye troubled all mankind
 With Shews instead, mere Shews of seeming Pure;

serene

and

As

And

V. 299. *He for God only, She for God in him.*
 A shameful Error to have pass'd through all the
 Editions. The Author gave it,
He for God only, She for God AND Him.
 The opposition demonstrates this; and IV. 440.
Eve speaks to Adam, O Thou for whom
And from whom I was form'd.

V. 303. *Beneath his Shoulders broad.* Broad Shoulders are always assign'd to the antient Heroes; in Homer they have *ευρέας ὅμους*, in Virgil, *Latos Humeros*. But I wonder, that Milton has given no Indication that Adam had a Beard; not the least Down or Blossom on his Chin, the first Access to Manhood; which the Greek and Latin Poets dwell on, as the principal Part of Manly Beauty: *Πρῶτον ἰσχυρῆτος, τὰ περ χαλεπὰν ἦσεν.*

And our Spenser II. 12, 79.
A sweet Regard and amiable Grace
Mixed with manly Sternness did appear,
Yet sleeping, in his well proportion'd Face;
And on his tender Lips the downy Hair
Did now but freshly spring and silken Blossoms bear.
 And III. 5, 29.
And his sweet Lips, on which, before that Stound,
The Bud of Youth to blossom fair began.

V. 309. *And by her yielded, by him best receiv'd.*
 Here's no Sense in this particle AND. *Best* receiv'd supposes, not yielded in general, but yielded in some particular manner. The Author gave it, *As by Her yielded, by Him best receiv'd.*
 Yielded but with Coyness: if she had been stupidly Passive, or forwardly Coming, He would have been pleas'd less.
 V. 322.

And banish'd from man's life his happiest life,
Simplicity and spotless innocence.

So pass'd they naked on, nor shun'd the sight
320 Of God or Angel; for they thought no ill:
So hand in hand they pass'd, the loveliest pair
That ever since in loves imbraces met:

[Adam *the goodliest man of men since born*
His Sons, the fairest of her Daughters Eve.]

325 Under a tuft of shade, that *on a green* *to the Breez*
Stood whispering soft, by a fresh Fountain side
They sat them down; and after no more toil
Of their sweet Gard'ning labour than suffic'd
To recommend cool *Zephyr*, and made ease
330 More easy, wholsom thirst and appetite
More grateful, to their Supper Fruits they fell:
Nectarine Fruits which the compliant boughs
Yielded them, side-long as they sat recline
On the soft downy Bank damask'd with flours.
335 The savoury pulp they chew, and in the rind
Still as they thirsted scoop the brimming stream:
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance as befits
Fair couple, link'd in happy nuptial League,
340 Alone as They. About them frisking plaid
All Beasts of th' Earth, since wild, and of all chace
In wood or wilderness, forest or den.
Sporting the Lion ramp'd, and in his paw
Dandled the Kid; Bears, Tigers, Ounces, Pards,
345 Gambol'd before them; th' unwieldy Elephant

To

V. 323. Adam *the goodliest Man of Men, &c.*] I'll not believe this Distich to be Milton's. We have had too much trial of his busy Acquaintance, to be easily impos'd on. The Sense is entirely express'd in the Lines preceding: and the Diction is very vicious. Adam *the goodliest of his Sons*, Eve *the fairest of her Daughters*. Which, in strict Construction, implies Him to be one of his Sons, and Her one of her Daughters. Besides, *His Sons*,

Her Daughters; as if *His Sons* were not Her's too, and *Her Daughters* His. He might have avoided the fault of Expression thus;

Adam *a goodlier Man than Men since born*
His Sons, and fairer than her Daughters Eve.
But the whole is filly, superfluous, and spurious.

V. 325. *A tuft of shade, that on a green Stood whispering soft.*] *On a green* is poor stuff indeed.
He

To make them mirth us'd all his might, and wreath'd
 His lithe Proboscis; close the Serpent fly
 Insinuating wove with Gordian twine
 His breaded train; and of his fatal guile
 350 Gave proof unheeded. Others on the grass
 Couch'd, and now fill'd with pasture gazing fat,
 Or bedward ruminating: for the Sun
 Declin'd was hasting now with prone career
 To th' Ocean Isles; and in th' ascending Scale
 355 Of Heav'n the Stars that usher Ev'ning rose:
 When *Satan* still in gaze, as first he stood,
 Scarce thus at length fail'd speech recover'd sad:
 O Hell! what do mine eyes with grief behold?
 Into our room of bliss thus high advanc'd
 360 Creatures of other mold; earth-born perhaps,
 Not Spirits, yet to heav'nly Spirits bright
 Little inferior; whom my Thoughts pursue
 With wonder and could love: so lively shines
 In them Divine Resemblance; and such grace
 365 The Hand that form'd 'em on their shape hath pour'd.
 Ah gentle pair! ye little think how nigh
 Your Change approaches, when all these delights
 Will vanish and deliver you to Woe;
 More woe, the more your taste is now of Joy.
 370 Happy; but for so happy ill secur'd
 Long to continue; and this high seat your Heav'n
 Ill fenc'd for Heav'n, to keep out such a foe
 As now is enter'd: yet no purpos'd foe
 To You, whom I could pity thus forlorn,

Though

He seems to have fancied himself in some Country Village, 'and' to have forgot that the Scene was Paradise. Besides, how could the *Tuft whisper* without the help of the Wind? But the Fault was the Printer's; the Author gave it, as *Paradise Regain'd*, II. 26.

Where Winds with reeds and osiers whispering play.
 Under a tuft of shade, that TO THE BREEZ
 Stood whispering soft.

V. 345. *Th' unwieldy Elephant.*] Mind the Accent of *Unwieldy* in the first Syllable. The Author knew the common Pronunciation to be in the Second; as VII. 411. *Wallowing unwieldy*. But with great Art and Judgment, following his Principals *Homer* and *Virgil*, he made the Verse it self *unwieldy*; that the Reader might feel it, as well as understand it.

- 375 Though I unpitied. League with you I seek,
 And mutual amity so strait, so close;
 That I with You must dwell, or Ye with Me
 Henceforth. My dwelling haply may not please,
 Like this fair Paradise, your sense; yet such
- 380 Accept, your Maker's work: He gave it Me,
 Which I as freely give. Hell shall *unfold*, *display*,
 To entertain you two, her *widest Gates*, *Mansions wide*,
 And *send* forth all her *Kings*: there will be room, *set Stores*:
 Not like these narrow limits, to receive
- 385 Your numerous offspring. If no better place;
 Thank him who puts me loath to this revenge
 On You who wrong me not, for Him who wrong'd.
 And should I at your harmless innocence
 Melt, as I do; yet public reason just,
- 390 Honour and Empire with revenge enlarg'd,
 By conquering this new world, compels me now
 To do, what else though Damn'd I should abhor.
 So spake the Fiend; and with Necessity,
 The Tyrant's plea, excus'd his devilish deeds.
- 395 Then from his lofty stand on that high Tree
 Down he alights among the sportful Herd
 Of those four-footed kindes; Himself now one,
 Now other, as their Shape serv'd best his end;
 Nearer to view his prey, and unespied
- 400 To *mark* what of their state he more might learn *pry*
 By

V. 381. *Hell shall unfold her widest Gates.*]
 The Poet here did not remember what he had
 said, II. 883. that Hell Gates, when first open'd,
 could not be shut again:

She open'd; but to shut

Excell'd her Pow'r: the Gates wide open stood.

Nor could Satan be ignorant of it; for by the
 Gates he stood awhile *pond'ring his Voyage*. There's
 no need then of *unfolding* them; nor need he lie
 and feign here, for he speaks it to himself only.
 It may be adjusted thus, both agreeable to Fact,
 and with a Sarcastm rather bitterer;

Hell shall DISPLAY

To entertain you Two her MANSIONS WIDE,
 And SET forth all her STORES.

V. 400. To mark ---- By word or action mark'd.]
 No doubt, He would not have let pass *Mark* and
Mark'd; if his Blindness had not hindred him
 from Revising; a Privilege which more fortunate
 Poets make good Use of. He would have given it,
 To PRY what of their state he more might learn
 By word or action mark'd.

V. 405. *Couches close, and changes His couchant*
watch.] Here the same Fault again, and for the
 same

By word or action mark'd. About them round
 A Lion now he stalks with fiery glare;
 Then as a Tiger, who by chance hath spy'd
 In some Purlieu two gentle Fawns at play,
 405 Straight couches close; then rising changes oft
 His *couchant* watch; as one who *chose* his ground *double chuseth*
 Whence rushing he *might* surest seise them both *may*
 Grip'd in each paw. When *Adam* first of men
 To first of women *Eve* thus moving speech,
 410 Turn'd him all ear to hear new utterance flow:
 Sole partner and *sole* part of all these joys, *best*
 Dearer thy self than all; needs must the pow'r
 That made us, and for Us this ample World,
 Be infinitely good; and of his good
 415 As liberal and free as infinite:
 That rais'd us from the dust, and plac'd us here
 In all this happiness; who at his hand
Have nothing merited, nor can perform *Had*
 Ought whereof He hath need: He who requires
 420 From Us no other service than to keep
 This one, this easy Charge; Of all the Trees
 In Paradise that bear delicious fruit
 So various, not to taste that only Tree
 Of Knowledge, planted by the Tree of Life.
 425 So near grows Death to Life, whate'er Death is;
 Some dreadful thing no doubt: for well thou know'st

God

same reason excusable, *Couches* and *Couchant*. Besides, how can the Tiger be *rising* and *couchant* at the same time? Perhaps He gave it,

His DOUBLE watch.

Double, as first watching one, then the other; till he may seise them both at once.

V. 406. *Who chose his ground Whence he might seise.*] The Tenses here are out of time. He must have given it, *As one who CHUSETH ground Whence rushing he MAY surest seise them both.*

V. 410. *Turn'd him all Ear.*] A pretty Expres-

sion, borrow'd from the Latin, *Totum te cupias, Fabulle, Nasum.*

V. 411. *Sole partner, and sole part of all these Joys.*] This could not come from the Author. How can a *Part* be *sole*? *sole part* is a self contradiction. If *Part* is admitted; it must have been, *BEST part*. If *Sole* be prefer'd, several Words may be substituted for *Part*: This may serve for one, *Sole Partner and sole Joy of all these Joys.* Or this, *Sole Partner and sole CAUSE.* *Sampson Agon. 377.*

Sole Author I, sole Cause.

R

V. 428.

- God hath pronounc'd it Death to taste that Tree;
 The only sign of our *obedience* left *subjection*
 Among so many signs of power and rule
 430 Conferr'd upon us; and Dominion giv'n
 Over all other Creatures that possess
 Earth, Air, and Sea. Then let us not think hard
 One easy prohibition; who enjoy
 Free leave so large to all things else, and choice
 435 Unlimited of manifold delights:
 But let us ever praise him, and extoll
 His Bounty; following our delightful task
 To prune these growing Plants, and tend these Flours,
 Which were it toilsome, yet with Thee were sweet.
 440 To whom thus *Eve* reply'd; O Thou for whom
 And from whom I was form'd, flesh of thy flesh,
 And without whom am to no end, my Guide
 And Head; what thou hast said is just and right.
 For we to Him indeed all praises owe,
 445 And daily thanks: I chiefly who enjoy
 So far the happier Lot, enjoying Thee
 Preeminent by so much odds; while Thou
 Like consort to thy self can'st no where find.
 That *day* I oft remember when from sleep *hour*
 450 I first awak'd, and found my self repos'd
 Under a shade on flours; much wondering where
 And what I was, whence thither brought and how.
 Not distant far from thence a murmuring sound
 Of waters issu'd from a Cave, and spread
 455 Into a liquid Plain; then stood unmov'd

Pure

V. 428. *The only sign of our obedience left.*]
Sign of obedience will by no means pass. If *Obe-*
dience be allow'd as the true Reading, it should
 be *Proof*, *Trial* of it. But no doubt the Author
 design'd it thus;

The only sign of our SUBJECTION left

Among so many signs of Power and Rule.

Here only *Sign* among many *Signs* are decently op-
 pos'd; and *Power and Rule* are the proper Oppo-
 sites to *Subjection*, not to *Obedience*.

V. 449. *That day I oft remember.*] A whole
Day is too long to reckon by, when perhaps in
 the Poet's Plan they had not yet liv'd above Three
 or Two. He design'd it,

That Hour I oft remember.

As *Adam* himself expresses it, VIII. 512.

All happy Constellations on that Hour
Shed their selectest Influence.

V. 472.

- Pure as th' expanse of Heav'n. I thither went
 With unexperient'd thought, and laid me down
 On the green bank, to look into the clear
 Smooth Lake, that to me seem'd another Sky.
- 460 As I bent down to look, just opposit
 A Shape within the watry gleam appear'd
 Bending to look on Me. I started back,
 It started back: but pleas'd I soon return'd,
 Pleas'd it return'd as soon, with answering looks
- 465 Of sympathy and love. There I had fix'd
 Mine eyes 'till now, and pin'd with vain desire;
 Had not a voice thus warn'd me: What thou seest,
 What there thou seest, fair Creature, is thy self;
 With thee it came and goes: but follow me,
- 470 And I will bring thee where no Shadow stays
 Thy coming, and thy soft embraces: *He embrace: He whose*
Whose image thou art, *him* thou shalt enjoy *Image He whom*
 Inseparably thine: to Him shalt bear
 Multitudes like *thy self*, and thence be call'd *your selves,*
- 475 Mother of human Race. What could I do,
 But follow straight, invisibly thus led?
 Till I espy'd Thee, fair indeed and tall,
 Under a Platan; yet methought less fair,
 Less winning soft, less amiably mild,
- 480 Than that smooth watry image. Back I turn'd:
 Thou following cry'd'st aloud, Return, fair Eve:
 Whom fly'st thou? whom thou fly'st, of *him* thou art, *me*
His flesh, his bone: to give thee Being I lent *My my*
 Out of my side to Thee, nearest my heart,

Sub-

V. 472. He, Whose Image *thou art*.] This Accent is so absonous; that our Author, well skill'd in Music, could not be guilty of it. He must give it thus;

Thy coming and thy soft embrace: he whose Image thou art; HE WHOM thou shalt enjoy.

V. 474. *Multitudes like thy self*.] What? all her Progeny to be Female? no doubt he gave it, *Multitudes like YOUR SELVS.*

V. 482. *Whom thou fly'st, of him thou art, His flesh, his bone.*] By a needless changing of the Pronoun from the First to the Third Person; the Speech is made less passionate and endearing. He gave it,

Whom fly'st thou? whom thou fly'st, of ME thou art, My flesh, MY bone.

R 2

V. 487.

485 Substantial Life; to have thee by my side
 Henceforth an individual Solace dear.
 Part of my Soul I seek thee, and thee claim
 My other half: with that thy gentle hand
 Seis'd mine: I yielded: and from that time see
 490 How Beauty is excell'd by manly Grace
 And Wisdom, which alone is truly fair.

So spake our general Mother; and with eyes
 Of conjugal attraction unprov'd,
 And meek surrender, half embracing lean'd
 495 On our first Father; half her swelling Breast
 Naked met his under the flowing Gold
 Of her loose tresses hid: He in delight
 Both of her Beauty and submissive Charms
 Smil'd with superior Love, [*as Juppiter*
 500 *On Juno smiles, when he impregns the clouds*
That shed May-Flours;] and press'd her [*Matron*] lip
 With kisses pure. Aside the Devil turn'd
 For envy: yet with jealous leer malign
 Ey'd them askance, and to himself thus plain'd:
 505 Sight hateful, sight tormenting! thus these two
 Imparadis'd in one another's arms,
 The happier Eden, shall enjoy their fill
 Of bliss on bliss; while I to Hell am thrust,
 Where neither Joy nor Love; but fierce Desire,

Where's
 Among

V. 487. *Part of my Soul*---- *My other Half.*] Et
serves animae dimidium meae.

V. 499. *As Juppiter On Juno smiles.*] Our busy Editor could not leave a thing quiet, while it was well.

Smil'd with superior Love, and press'd her Lip
With Kisses pure.

This is express'd with complete Dignity, and needed no filling up. But he could not refrain from his *Juppiter* and *Juno*; and from mixing confes'd Fable with what is at least deliver'd as Truth. But to pardon him this; yet who can pardon what follows; *Juppiter* from a Person chang'd into the Element, *Pater Aether impregning the Clouds*? So *Adam* smil'd upon *Eve*, no other-

wife than as the *Aether* smiles upon a Cloud. Is not this *Ixion's* Deception, a Cloud instead of *Juno*? And then the Clouds, that shed *May-flours*? Why *May* here, proper only to the Northern Climates? No word should have been used here, but what is applicable to all the Earth.

V. 501. *And press'd her Matron Lip.*] When the Editor came to piece the disjointed Verses, he found that in the latter two Syllables were wanting; so he inserted for measure's sake, not for Sense, *MATRON Lip*. Where the Substantive stands for the Adjective, *Matron* for *Matronal*; as *Archangel Trump* for *Archangelical*. Grant him this Privilege. But what do's this superadd to the Lip or the Kiss? It only signifies *Womanly*, since

Eve

- 510 Among our other torments not the least,
Still unfulfill'd with pain of longing pines.
Yet let me not forget what I have gain'd
From their own mouths. All is not theirs it seems :
One fatal Tree there stands, of Knowledge call'd,
515 Forbidden them to taste: Knowledge forbidden?
Suspicious, reasonless. Why should their Lord
Envy them that? can it be sin to know?
Can it be death? and do they only stand
By Ignorance? is that their happy state,
520 The proof of their obedience and their faith?
O fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With *more* desire to know, and to reject
Envious commands; invented with design
525 To keep Them low whom Knowledge might exalt
Equal with Gods. Aspiring to be such,
They taste and die: what likelier can ensue?
But first with narrow search I must walk round
This Garden, and no corner leave unspy'd:
530 *A chance but* chance may lead where I may meet *Some lucky*
Some wandering Spirit of Heav'n by Fountain side,
Or in thick shade retir'd; from Him to draw
What further would be learn'd. Live while ye may
Yet happy pair; enjoy, till I return,

keen

Short

Eve was now his Wife; in distinction from a Maiden or a Virgin Lip. As *Ovid*, *Fast.* II. 828. speaking of *Lucretia*, then a married Woman, says *Matron Cheeks*,
Et Matronales erubescere genae.

V. 506. *Imparadis'd.*] This has been remark'd, as a Word first coin'd by *Milton*. But Sir *Philip Sidney* has it in *Arcadia*, p. 109. So this *imparadis'd Neighborhood made Zelmane's Soul cleave unto her*. And the *Italians* had prior Possession, *Imparadisato*.

V. 509. Where *neither Joy nor Love.*] This Sentence has no Exit; unless you'll say without

Sense, where neither Joy nor Love pines. He gave it therefore,

WHERE'S neither Joy nor Love.
Where's contracted for *Where is*.

V. 523. *With more desire to know.*] This supposes, they had already *some* desire: but it does not appear that yet they had any. Rather therefore, *With KEEN desire*, or some such Epithet.

V. 530. *A chance but chance may lead.*] If any are offended with this Jingle; as unbecoming *Satan* in this serious Juncture to catch at little Puns; they may easily alter it thus, or several other ways; SOME LUCKY chance may lead.

V. 541.

- 535 Short pleasures; for long woes are to succede.
 So saying, his proud step he scornful turn'd,
 But with sly circumspection; and began
 Through wood, through waste, o'er hill, o'er dale his roam.
 Mean while in utmost Longitude, where Heav'n
 540 With Earth and Ocean meets, the setting Sun
Slowly descended, and with right aspect *Had low*
 Against the eastern Gate of Paradise
 Level'd his ev'ning Rays. It was a Rock
 Of Alabaster, pil'd up to the Clouds,
 545 Conspicuous far, winding with one ascent,
 Accessible from Earth, one entrance high:
 The rest was craggy cliff, that overhung
 Still as it rose, impossible to climb.
 Betwixt these rocky Pillars *Gabriel* sat,
 550 Chief of th' Angelic Guards, awaiting night:
 About him exercis'd Heroic Games
 Th' unarmed Youth of Heav'n; but nigh at hand
 Celestial Armory, Shields, Helms, and Spears
 Hung high, with Diamond flaming and with Gold.
 555 Thither came *Uriel*, gliding through the *Even* *Heav'n*
 On a Sun-beam; *swift as a shooting Star* *swifter than*
 In *Autumn* thwarts the night, when vapors fir'd
 Impress the Air, and shews the Mariner
 From what point of his Compass to beware
 560 Impetuous winds: *he* thus began in haste. *and*
Gabriel,

V. 540. *The setting Sun* *Slowly descended.*] To what purpose is the word *slowly*; when the Author well knew, that the Sun passes his whole Circle with uniform Celerity, equal Spaces in equal times? He must needs therefore have given it, *Mean while the setting Sun* *HAD LOW descended.* *Low*, to the very Brink of the Horizon, where Heav'n and Earth seem to meet and touch.

V. 555. *Uriel, gliding through the Ev'n.*] I never heard but here, that the *Evening* was a Place or Space to *glide* through. *Evening* implies Time, and he might with equal propriety say, *Came gliding though Six a clock.* But it's the Printer's Lan-

guage: the Author gave it,
Thither came Uriel, gliding through the HEAV'N.

V. 556. *On a Sun-beam; swift as a shooting Star.*] For Philosophy's sake, let it be,

SWIFTER THAN *shooting Star.*
Swift refers to *Uriel*, not to the *Sun-beam*; and if he slid no faster than a shooting Star falls; he would come too late for his Errand.

V. 560. *He thus began in haste.*] The Author gave it, continuing the Sentence:

Thither came Uriel,
AND thus began in haste.

V. 562.

Gabriel, to Thee thy course by Lot hath giv'n
 Charge and strict * watch, *that to this happy place*
 No Evil thing *approch or enter in.* *or enter or approch.*
 This day at highth of Noon came to my Sphere
 565 A Spirit, zealous, as he seem'd, to know
 More of th' Almighty's works, and chiefly Man,
 God's *latest* Image: I *describ'd* his way *likest* *descry'd*
 Bent all on speed, and mark'd his airy Gate:
 But in the Mount that lies from Eden North
 570 Where he first lighted, soon discern'd his Looks
 Alien from Heav'n, with passions foul obscur'd.
 Mine eye pursu'd him still, but under shade
 Lost sight of him: One of the banish'd Crew,
 I fear, hath ventur'd from the deep, to raise
 575 New troubles: Him thy care must be to find.
 To whom the winged Warrior thus return'd:
 Uriel, no wonder if thy perfect sight,
 Amid the Sun's bright *circle* where thou sit'st, *circlet*
 See far and wide. In at this Gate none pass
 580 The vigilance here plac'd, but such as come
 Well known from Heav'n; and since Meridian hour
 No Creature thence: if Spirit of other sort,
 So minded, have o'erleap'd these earthy bounds
 On purpose; hard thou know'st it to exclude
 585 Spiritual substance with corporeal bar.

* *orders, that this sacred*

But

V. 562. That to this happy place No evil thing
 approach or enter in.] Our Poet here is guilty of
 a little Negligence, *Approch to, Enter in,* cumber-
 some Prepositions. And natural order inverted,
 Enter after *Approch*: for if the very *Approch* was
 stop'd, the Entrance was impossible. Rather thus,
 Charge and strict ORDERS, that this SACRED place
 No evil thing OR ENTER OR APPROCH.
 Sacred, in opposition to Evil thing, is properer
 here than Happy.

V. 567. God's latest Image: I describ'd his way.]
 Why *latest* Image? As if the Angels were made
 before, in the same Image? Milton never says

that. He gave it, God's LIKEST Image.
 God created Man in his own Image and in his Like-
 ness. So, Genesis; and so our Poet, IV. 564.
 So lively shines In him divine Resemblance.
 And then, *Describ'd* his way, is the Printer's mis-
 take for DESCRIB'D his way. So IX. 60.
 Since Uriel Regent of the Sun descry'd
 His Entrance. And X. 325.
 And now their way to Earth they had descry'd.

V. 578. Amidst the Sun's bright Circle.] The
 Author gave it CIRCLET, as V. 169.
 Crown'd the Morn With thy bright Circlet.

V. 590.

But if within the circuit of these walls
In whatsoever shape, He lurk of whom
Thou tell'st, by morrow dawning I shall know.

So promis'd He, and *Uriel* to his charge

590 Return'd on that *bright* beam, whose point now rais'd *same*
Bore him slope downward to the Sun now fall'n
Beneath th' *Azóres*: whether the prime Orb,
Incredible how swift, had thither roll'd
Diurnal, or this less volubil Earth,

595 By shorter flight to th' East, had left him there
Arraying with reflected Purple' and Gold
The Clouds, that on his Western Throne attend.
Now came still Ev'ning on, and Twilight gray
Had in her sober Livery all things clad;

600 Silence accompanied: for Beast and Bird,
They to their grassy Couch, these to their Nests
Were sunk: *all but* the wakeful Nightingale, *not all:*
She all night long her amorous descant sung;
Silence was pleas'd: now glow'd the Firmament

605 With living Sapphirs: *Hesperus* that led
The starry Host rode brightest; till the Moon
Rising in clouded Majesty, at length
Apparent Queen unveil'd her peerless light;
And o'er the dark her Silver Mantle threw.

610 When *Adam* thus to *Eve*: Fair Consort; th' hour

Of

V. 590. *Return'd on that bright Beam.*] To come up to the Poet's notion here, we must put it,

Return'd on that SAME Beam, whose point now rais'd. He supposes, he slides back on the same Beam, that he came upon; which Sun-beam he considers not as a flowing Punctum of Light, but as a continued Rod extending from Sun to Earth. The extremity of this Rod, while *Uriel* was discoursing, and the Sun gradually descending, must needs be rais'd up, higher than when He came on't; and consequently the Rod bore him slope downward back again. This has been represented, as a pretty Device, but below the Genius of *Milton*. To make *Uriel* DESCEND, for more Ease and Expedition, both in his way from the Sun and to the Sun again. But *Milton* had no such

Device here: he makes *Uriel* come from the Sun, not on a descending, but on a level Ray, v. 540. from the Sun's right Aspect to the East in the very Margin of the Horizon. Here's no trick then or device: but perhaps a too great Affectation to shew his Philosophy; as in the next Lines, on this common occasion of the Sun's Setting, he starts a Doubt, whether that is produc'd in the *Ptolemaic* or *Copernican* way. But this little Foible he makes ample amends for.

V. 602. *All but the wakeful Nightingale.*] This is a little careless. Besides Her, Owls and all other Birds of the Night did not sink off at the approach of Darkness. Rather thus;

Were sunk: NOT ALL: the wakeful Nightingale.
V. 612.

- Of night, and all things now retir'd to rest,
 Mind Us of like repose : since God hath set
 Labour and rest, as day and night to *men*
 Successive ; and the *timely* dew of sleep
 615 Now falling with soft slumbrous weight inclines
 Our eye-lids. Other Creatures all day long
 Rove idle unemploy'd, and less need rest ;
 Man hath his daily work of body' or mind
 Appointed : which declares his Dignity,
 620 And the regard of Heav'n on all his ways ;
 While other Animals unactive range,
 And of their doings God takes no account.
 To morrow ere fresh morning streak the East
 With first approach of light, we must be ris'n,
 625 And at our pleasant labour, to reform
 Yon floury Arbours, yonder Allies green,
 Our walk at noon with branches *overgrown*, *overcharg'd*
 That mock our scant manúring, and require
 More hands than ours to lop their wanton growth :
 630 Those Blossoms also, and those dropping Gums,
 That lie bestrown unsightly and unsmooth,
 Ask riddance, if we mean to tread with ease :
 Mean while, as Nature wills, Night bids us rest.
 To whom thus *Eve* with perfect *beauty* adorn'd : *gifts*
 635 My Author and Disposer, what thou bidst

Unargu'd

V. 613. *To Men Successive.*] There was but Man and Woman then existent. So that no doubt He gave it, *To MAN*; as v. 618. *Man hath his daily work.*

V. 614. *And the timely dew of Sleep.*] *Timely* is appropriated to the Courses of Nature, which are constant and regular. *Sleep* is not so fix'd to Time; as *Adam* himself says, VII. 106.

Sleep listning to Thee will watch,
 Or we can bid his *Absence*.
 Therefore I believe the Author gave it, *The kindly dew of Sleep*; *Kindly*, courteous *Sleep*, as appointed or conscious to relieve the necessities of Animal Nature: our best Poets often use the Word.

V. 627. *Our walk with branches overgrown.*] *Overgrown*, in true Propriety, must refer to *Branches*, and not to *Walk*, and *Allies*; as the Sense seems to require. Besides that, within two Lines, he has again, *Wanton GROWTH*. Rather therefore thus;

Our walk with Branches OVERCHARG'D,
 Or *overspread*, or some other Word referable to *Walk*.

V. 634. *Eve with perfect beauty adorn'd.*] Our Author, through his whole Poem, had certainly that in his View, to make the Female Sex favour it. But here he seems to incline needlessly too much to *Eve's* outside, even with straining of his Verse. I would have made it, to comprehend

- Unargu'd I obey; so God ordains.
 God is thy Law, thou Mine: to know no more
 Is Woman's happiest knowledge and her praise.
 With thee conversing I forget all time;
 640 All *seasons* and their change, all please alike. *courses*
 Sweet is the breath of morn, her rising sweet,
 With charm of earliest Birds; pleasant the Sun
 When first on this delightful Land he spreads
 His orient Beams, on herb, tree, fruit, and flour,
 645 Glistering with dew; fragrant the fertil Earth
 After soft show'rs; and sweet the coming on
 Of grateful Ev'ning mild; then silent Night
 With this her solemn Bird, and this fair Moon,
 And these the Gems of Heav'n her starry train:
 650 But neither breath of Morn, when she ascends
 With charm of earliest Birds; nor rising Sun
 On this delightful land; nor herb, fruit, flour,
 Glistering with dew; nor fragrance after show'rs;
 Nor grateful Evening mild; nor silent Night,
 655 With this her solemn Bird, nor walk by Moon
 Or glittering Star-light without Thee is sweet.
 But wherefore all night long shine these? for whom
 This glorious sight, when sleep hath shut all eyes?
 To whom our general Ancestor reply'd:
 660 Daughter of God and Man, accomplish'd Eve,
 Those have their course to finish round the Earth
 By morrow Ev'ning; and from Land to Land

In

hend both her outward and inward Endowments,
 To whom thus Eve with perfect GIFTS adorn'd.

V. 640. *All Seasons and their Change.*] Our great Grandmother Eve, though endow'd with all Perfections of Mind and Body, that Human Nature could reach to, even before the Fall; yet in her Life of one Week could have no Notion of *Seasons*. What She had seen, was *Perpetuum ver*; all modern fine Seasons, Spring, Summer, Autumn, united together. 'Tis enough for Her to

say,

*I forget all time,**All COURSES and their Change.*

The *Courses* of Day and Night she had experienc'd; and to those she here refers; not to our Summer and Winter, which then she could not conceive; as in her most charming Speech that follows, she proceeds no further, than *sweet Moon*, and *grateful Evening*, and *fair Moon and Starlight Walk*, all within one Diurnal Course. And Adam says in his Answer, v. 661.

Those have their Courte to finish round the Earth.

V. 667.

- In order, though to Nations yet unborn,
 Ministring Light prepar'd, they set and rise;
 665 Lest total darkness should by Night regain
 Her old possession, and extinguish Life
 * *In Nature and all things*; which these soft fires
 Not only' enlighten, but with kindly heat
 Of various influence foment and warm,
 670 Temper or nourish; or in part shed down
 Their stellar virtue on all kinds that grow
 On Earth, made hereby apter to receive
 Perfection from the Sun's more potent Ray.
 These then, though unbeheld in deep of night,
 275 Shine not in vain: Nor think, though *men were none*, *man was*
 That Heav'n would want spectators, God want praise.
 Millions of spiritual Creatures walk the Earth
 Unseen, both when we wake, and when we sleep:
 All these with ceaseless praise his Works behold
 680 Both day and night: how often from the steep
 Of echoing Hill or Thicket have we heard
 Celestial Voices to the midnight air,
 Sole or responsive each to others note
 Singing their great Creator: oft in bands
 685 While they keep watch, or nightly rounding walk,
 With Heav'nly touch of instrumental sounds
 In full harmonic number join'd, their songs
 Divide the night, and lift our thoughts to Heaven.
- * *And Light in Nature's Realm*;

Hymning

Thus

V. 667. *In Nature and all things.*] This is too low to suit with the rest of the Poem, both for Accent and Sense. All *Things* had not Life; and therefore in Them Life could not be *extinguish'd*. It may be many ways adjusted: take this for one;
And extinguish Life
And LIGHT in Nature's REALM.

V. 675. *Though Men were none.*] He rather gave it, *Though MAN WAS none*.

V. 684. *Singing their great Creator.*] *Singing* would otherwise do well enough; but within the third Line he repeats again *Their Songs*. So I believe he gave it,

HYMNING their great Creator;
 As IV. 944.

With Songs to hymn his Throne.
Hymning is the more comprehensive, as it includes both Sound and Sense, which *Singing* does not.

- Thus talking, hand in hand *alone* they pass'd *along*
 690 On to their blissful Bowr; it was a place
 Chos'n by the sov'rain Planter, when he fram'd
 All things to man's delightful use: the roof
 Of thickest covert was inwoven shade
 Laurel and Myrtle, and what higher grew
 695 Of firm and fragrant leaf: on either side
Acanthus, and each odorous bushy shrub
 Fenc'd up the verdant wall; each bounteous flour,
Iris all hues, Roses, and Jessamin,
 Rear'd high their *flourish'd* heads between, and wrought *towering*
 700 Mosaic; under foot the Violet,
 Crocus, and Hyacinth, with rich inlay
 Broider'd the ground, more colour'd than with stone
 Of costliest Emblem. Other Creature here
 Beast, Bird, Insect or Worm durst enter none;
 705 Such was their *awe of Man*. [*In shady Bowr* *Instinct.*
More sacred and sequester'd, though but feign'd,
Pan or Sylvanus never slept, nor Nymph,
Nor Faunus haunted.] Here in close recess
 With *Flowers*, Garlands, and sweet-smelling Herbs, *Flours and*
 710 Espoused Eve deck'd first her nuptial Bed;
 And Heav'nly Quires the Hymenæan sung,
 What day the genial Angel to our Sire
 Brought her in naked Beauty more adorn'd:

[*More*

V. 689. *Hand in hand alone they pass'd.*] 'Tis no great Discovery to tell us, they were *alone*; unless we could suppose, that the Beasts accompanied them, who were already gone to roost. But the Poet gave it,

Thus talking, hand in hand ALONG they pass'd.

V. 699. *Rear'd high their flourish'd heads.*] Each *flour* rear'd high their *flourish'd* heads: that Repetition does not besit our Author's manner. I believe, though other Words may be suggested, that the Author gave it,

Rear'd high their TOWERING heads.

V. 703. *Stone Of costliest Emblem.*] *Emblem* is here in the Greek and Latin Sense for inlaid Floors

of Stone or Wood, to make Figures Mathematical or Pictural:

Arte pavimenti atque emblemata vermiculato.

V. 705. *Such was their awe of Man. In shady Bowr.*] Again we have to do with this pragmatical Editor. What wrong would our Author have suffer'd by him, if he had not betray'd himself? *Pan, Sylvanus, and Faunus*, salvage and beastly Deities, and acknowledg'd *feign'd*, are brought here in Comparison; and their wild Grottos forsooth are *Sacred*. The true Poet gave the Verses rightly continued,

Such was their INSTINCT. Here in close recess.

V. 714. *More lovely than Pandora.*] I have spent

- [*More lovely than Pandora, whom the Gods*
 715 *Endow'd with all their gifts, and O too like*
In sad event, when to th' unwiser Son
Of Japhet brought by Hermes, she ensnar'd
Mankind with her fair looks, to be aveng'd
On him who had stole Jove's authentic fire.]
 720 Thus at their shady Lodge arriv'd, both stood;
 Both turn'd; and under open Sky ador'd
 The God that made both Sky, Air, Earth and Heav'n,
 Which they beheld, the Moon's resplendent Globe,
 And starry Pole: Thou also mad'st the Night,
 725 Maker Omnipotent, and thou the Day;
 Which we in our appointed work imploy'd
 Have finish'd happy in our mutual help
 And mutual love, the Crown of all our bliss
 Ordain'd by Thee; *and this delicious place*
 730 For us too large; where thy abundance wants
 Partakers, and uncrop'd falls to the Ground.
 But thou hast promis'd from Us two a Race
 To fill the Earth, who shall with us extol
 Thy goodness infinite; both when we wake,
 735 And when we seek as now *thy* gift of sleep.
 This said unanimous, and other Rites
 Observing none, but adoration pure
 Which God likes best, into their inmost Bowr

Thou

the

Handed

spent my present Wrath against this Editor in my last Note. And so I shall now entreat him courteously, to take his *Pandora* and his six Lines that attend her, back to himself. We shall only civilly examine the Particulars. *O too like in sad event!* Would *Milton* have anticipated this, which his Poem afterwards deducts in several Branches, as *News* to his Reader? *Th' unwiser Son of Japhet*, *Epimetheus*; which supposes that his Brother too was *unwise*: and yet *Prometheus* in all Mythology is character'd as the *wisest* of Men. *To be aveng'd on Prometheus*. That must be, By *Pandora's* revenge: and yet She had no hand nor thought in it: it was all *Jupiter's* studied design. And lastly, what, in the name of common Sense, is *Authentic Fire*? It's equal to Mr. *Beaumont's*

Bantering Poem to *Tom Coryate*, *Equinoctial Pastry-crust*. The Editor perhaps thought *More adorn'd* to require some Comparifon. No, it is taken absolute, *More adorn'd*, for her being in naked Beauty; more adorn'd for having no Ornament.

V. 729. *And this delicious place.*] I cannot doubt, but the Author gave it, *Thou this delicious place*. That is, *Thou mad'st* this place, as in the first Colon of the Sentence.

V. 735. *Thy gift of sleep.*] The Author gave it, *THE Gift of Sleep*. Word for word from his Friend *Homer*, who has the Expression frequently:

Καί μιν σάβη' ἄρ' ἐπειτα, καὶ ἵπνυ δῶρον ἔλασσε.

V. 742.

- Handed they went; and eas'd the putting off
 740 These troublesome disguises which we wear,
 Straight side by side were laid: nor turn'd I ween
Adam from his fair Spouse, nor *Eve* the Rites
Mysterious of connubial Love refus'd: *Solemnious*
 Whatever Hypocrites austere talk
 745 Of purity and place and innocence;
 Defaming as impure what God declares
 Pure, and commands to some, leaves free to all.
 Our Maker bids increase: who bids abstain
 But our Destroyer, foe to God and Man?
 750 Hail wedded Love, mysterious *Law*, true source *League*
 Of human offspring, sole propriety
mong
 In Paradise of all things common else!
 By Thee adulterous lust was driv'n from men
 Among the bestial herds to range; by Thee
 755 Founded in Reason, Loyal, Just and Pure,
Carities
 Relations dear and all the *Charities*
 Of Father, Son, and Brother first were known.
 Far be' it, that I should write thee sin or blame;
 Or think thee unbecoming holiest place;
 760 Perpetual Fountain of Domestic sweets,
 Whose bed is undefil'd and chaste pronounc'd,
Present

V. 743. *The Rites Mysterious of connubial Love.*] He wears this Epithet threadbare. He had it once before, IV. 312. *Mysterious Parts*: and what is worse, he repeats it within six Lines, *Hail wedded Love, mysterious Law*. I persuade my self, he gave it here,

Nor *Eve* the Rites
 SOLENNIOUS of connubial Love refus'd.
Ritus solennes, the properest and commonest too of Epithets.

V. 750. *Hail wedded Love, mysterious Law.*] This cannot be from the Author. A *Law*, that's suppos'd *mysterious*, is no *Law* at all; which Word in its very Notion implies Publication and general Knowledge. The Poet gave it,

Hail wedded Love, mysterious LEAGUE.
 A *League* may be as mysterious, as the contracting Powers shall agree: and the matrimonial

League always admits of secret Articles. IV. 339.
Fair Couple, link'd in happy Nuptial League.

V. 752. *Sole propriety* ----- Of all things common else.] There's no Grammar here. He must give it, *In Paradise MONG all things common else.*
'Mong for *among*, frequent with all Poets.

V. 756. *And all the Charities Of Father.*] The Poet gave it in the *Latin* Writing and Signification, *And all the CARITIES.*
Caritates comprehend all Relations of Consanguinity and Affinity. *Charities* in *English* bear another Idea.

V. 765. *Not in the bought smile Of Harlots.*] Here's very bad Accent; which makes the Foot stumble, and break its Knee. If he could have revis'd

- Present or past, as Saints and Patriarchs us'd.
 Here Love his golden shafts employs, here lights
 His constant Lamp, and waves his purple wings;
 765 Reigns here and revels: not in *thé bought smile* *th' hired smiles*
 Of Harlots, loveless, joyless, unindear'd,
 Casual fruition; nor in Court Amours,
 Mixt Dance or wanton Mask or midnight Ball *midst*
 Or Serenade, which *thé starv'd* Lover sings *th' half-starv'd*
 770 To his proud Fair, best quitted with disdain.
 These lull'd by Nightingales imbracing slept,
 And on their naked limbs the floury roof
 Showr'd Roses, which the Morn repair'd. Sleep on,
 Bless'd pair, and O yet happiest; if ye seek
 775 No happier state, and know to know no more.
 Now *had night* measur'd with her shadowy Cone *Night had*
 Half way up hill this vast sublunar Vault;
 And from their Ivory Port the Cherubim
 Forth issuing at th' accustom'd hour stood arm'd
 780 To their night watches in warlike Parade;
 When *Gabriel* to his next in pow'r thus spake:
Uzziel, half these draw off, and coast the South
 With strictest watch; *these other* wheel the North: *we others*
 Our circuit meets full West. As flame they part,

Half

revis'd it, he would have given it thus, or some other way;

Reigns here and revels; not in PURCHAS'D SMILES.
 Or, *Not in th' HIRED smiles.*

V. 768. Mixt Dance.] He must have given it, MIDST Dance or wanton Mask.

V. 769. Which *thé starv'd Lover sings.*] To support the tumbling Verse, let it rather be, TH' HALF-starv'd Lover: and his Case will be still bad enough.

V. 777. Half way up hill.] The Expression is something dark, but it's right. Half way up hill; half way towards Midnight; the Third Hour of the Night; th' accustom'd Hour for the First Military Watch, to take their Rounds, *Spenser* l. 2, 1. Phoebe was climbing up the Eastern Hill.

V. 783. These other wheel the North.] If *these other* be admitted, then *Gabriel* sent off the two Companies, and Himself staid there alone. But why then does he add, OUR circuit meets full West; and not YOUR circuit? Without question therefore He design'd it, WE OTHERS wheel the North. And this is plain from the Sequel. As all the Angels stood in the Eastern Gate, their Right Hand was to the North, to the Spear; their Left to the South, to the Shield. From *these* that wheel'd to the Spear *Gabriel* calls out Two: He himself then was in that Company. Shield and Spear, for Left Hand and Right, while the Men are suppos'd in Arms, gives a Dignity of Expression, more than the common Words have: but that will not be allow'd to the Tarpawling Jargon of Larbord and Starbord.

V. 786.

- 785 Half wheeling to the Shield, half to the Spear.
 From these, two strong and *subtle* Spirits He call'd *nimble*
 That near him stood, and gave them thus in charge:
Ithuriel and *Zephon*, with wing'd speed
 Search through this Garden, leave unsearch'd no nook;
 790 But chiefly where those two fair Creatures lodge,
 Now laid perhaps asleep secure of harm.
 This Ev'ning from the Sun's decline arriv'd,
 Who tells of some infernal Spirit seen
 Hitherward bent (who could have thought?) escap'd
 795 The Bars of Hell, on errand bad no doubt:
 Such where ye find, seize fast, and *hither* bring. *thither*
 So saying, on he led his radiant Files,
 Dazling the Moon: These to the Bowr direct
 In search of whom they sought. Him there they found
 800 Squat like a Toad, close at the Ear of *Eve*,
 Assaying by his devilish Art to reach
 The Organs of her Fancy; and with them forge
 Illusions as he list, Phantasms and Dreams:
 Or if inspiring venom he might taint
 805 Th' animal Spirits, that from pure blood arise
 Like gentle breaths from Rivers pure: thence raise
 At least distemper'd, discontented thoughts,
 Vain hopes, vain aims, inordinate desires,
 Blown up with high conceits ingendring pride.

Him

V. 786. *Two strong and subtle Spirits.*] Why they needed so much *Subtlety* does not appear from the Occasion. They were to search with *winged speed*; and the best Abilities for that were to be, *Two strong and NIMBLE Spirits.* As I presume the Author himself gave it: and so v. 866. speaking of the same Two Angels, *O friends, I hear the tread of nimble feet.*

V. 796. *Seize fast, and hither bring.*] The Printer has made *Gabriel* give wrong Orders. They were then at the *Eastern Gate*, which they were just a leaving. The Direction was,

Seize fast, and THITHER bring.

Thither, to the opposite Side, the West; where the parting Squadrons would meet after their half

Circuits. And accordingly, they brought *Satan thither* to the *Western Point*, v. 862.

V. 810. *Him thus intent Ithuriel with his Spear.*] *Ithuriel* here finds a *Toad* in *Adam's Bower*; and so very presuming, as to sit close at *Eve's Ear*, while she lay asleep! This alone might discover him to be *Satan*, before he touch'd him with his Spear. For we know, the Bower was sacred and sequester'd to *Adam* and *Eve* only; IV. 703.

Other Creature there,

Beast, Bird, Insect or Worm, durst enter none.

This the Two Angels could not be ignorant of: and therefore why may not I add *one Verse* to *Milton*, as well as his Editor add so many: especially, since I do not do it, as He did, clandestinely:
 Him

- 810 Him thus intent *Ithuriel* with his Spear,
 Touch'd lightly: for no falshood can endure
 Touch of Celestial *Temper*, but returns
 Of force to its own likeness. Up he starts
 Discover'd and surpris'd: as when a spark
 815 Lights on a heap of nitrous Powder laid,
 Fit for the *Tun*, some Magazine to store
 Against a rumor'd War; the smutty grain
 With sudden blaze diffus'd, inflames the Air:
 So started up in his own shape the Fiend.
 820 Back stept those two fair Angels, half amaz'd
 So sudden to behold *the* grisly King;
 Yet thus, unmov'd with fear, accost him soon:
 Which of those rebel Spirits adjudg'd to Hell
 Com'st thou, escap'd thy prison? and transform'd
 825 Why sat'st thou like an enemy in wait,
 Here watching at the head of these that sleep?
 Know ye not then, said *Satan* fill'd with scorn,
 Know ye not Me? ye knew me once no Mate
 For You, there sitting where ye durst not soare.
 830 Not to know Me argues your selves unknown,
 The lowest of your throng: or if ye know,
 810 *With his Spear,*
Knowing no real Toad durst there intrude,
Touch'd lightly.

Armour

Gun,

Hell's

Why

Him thus intent Ithuriel with his Spear,
 KNOWING NO REAL TOAD DURST THERE IN-
 TRUDE,
Touch'd lightly.

V. 811. *Can endure Touch of Celestial Temper.*] The Language here seems to be defective: *Temper* alone cannot support it, without some Substance, that is of such Temper. So I. 285. *Satan's Shield* was of *Ethereal Temper*; and VI. 322. *Michael's Sword* was Heavenly *Temper'd*. In like manner, here he must be suppos'd to have given it,
 ARMS of Celestial Temper;
 Or, Touch of Celestial ARMOUR.

V. 815. *Of nitrous Powder laid, Fit for the Tun.*]

I presume, they do not barrel up Gunpowder in such large Vessels as *Tuns*; but in smaller, and more expedite for Service. If the Fact be so; no doubt the Poet gave it,

Fit for the GUN.

Nay *Gun*, being the final Use of Powder, seems to be the fitter Word, though Powder may be in some Cases even *Tun'd* up, and not Barrel'd.

V. 821. *To behold the grisly King.*] There's no harm in adding his Kingdom, which the Poet would scarce omit:

So sudden to behold HELL's grisly King.

As below, v. 871.

Who by his gate
And fierce demeanour seems the Prince of Hell.

T

V. 839.

- Why ask ye, and superfluous begin
 Your message, like to end as much in vain?
 To whom thus *Zephon*, answer'ing scorn with scorn:
 835 Think not, revolted Spirit, thy shape the same,
 Or *undiminish'd brightness*, to be known, *brightness undiminish'd*
 As when thou stood'st in Heav'n upright and pure:
 That Glory then, when Thou no more wast good,
 Departed from thee: [*and*] Thou resembl'st now
 840 Thy sin and place of doom, obscure and foul.
 But come; for Thou, before, shalt give account
 To Him who sent us, whose charge is to keep
 This place *inviolable*, and These from harm. *inviolable*
 So spake the Cherub; and his grave rebuke,
 845 Severe in youthful Beauty, *added grace* *had a force*
 Invincible: abash'd the Devil stood,
 And felt how awful goodness is, and saw
 Virtue' in her shape how lovely; saw, and pin'd
 His loss: but chiefly *to find here* observ'd *Her here to find*
 850 His lustre visibly impair'd; yet seem'd
 Undaunted. If I must contend; said He,
 Best with the Best, the Sender not the Sent,
 Or All at once: more glory will be won,
 Or less be lost. Thy fear, said *Zephon* bold,
 855 Will save us trial, what the least can do

Single

V. 839. *Departed from thee and thou.*] Though our Author took a peculiar Liberty, from the *Greeks* and *Latins*, of throwing out the final Vowels, when the sequent Word began with another Vowel; which gave him an easiness and Freedom in his Blank Verse, equal, if not superior, to Prose it self; yet he would not strike the Vowels of *Thee* out here, to injure the very Thought without the least necessity. And therefore he did not so dictate, but gave it thus;
Departed from thee: Thou resemblest now.

V. 843. *This place inviolable.*] The Author gave it,

This place INVIOLE, and These from harm.
 The Printer chang'd it to the more frequent Word: and yet *Inviolable* was used before, both

in Verse and Prose. *Inviolable*, *Inviolatum*, which is not violated: *Inviolable*, *Inviolabile*, which *must* not, *can* not be violated. The First was *Gabriel's* Charge: the Latter solely depends from the Almighty's Creation of it. If it had been *made* *Inviolable*, there had been no need of Angels to keep it so.

V. 845. *Severe in youthful Beauty, added Grace Invincible.*] If *Grace* be from the Author's Direction, it should have been, *Added grace* to youthful Beauty, made *Zephon* look lovelier in Youth by that Manly rebuke: as,

Gratior & pulchro veniens in corpore virtus.
 But the Poet's Notion did not terminate in *Zephon*, but penetrated to *Satan*. He gave it,

----- *And his grave rebuke,*

Severe

Single against *Thee*, wicked and thence weak.

Thee, first

The Fiend reply'd not, overcome with rage;

* But like a proud Steed rein'd, went haughty on,
Champing his iron curb: to strive or fly

860 He held in vain: awe from above had quell'd
His heart, not else dismay'd. Now drew they nigh
The western Point, where those half rounding guards
Just met, and closing stood in squadron join'd
Awaiting next command. To whom their Chief

865 Gabriel from the Front thus call'd aloud:

th' other

O Friends, I hear the tread of nimble feet
Hasting this way; and now by glimps discern
Ithuriel and *Zephon* through the shade:

870 And with them comes a third of Regal port,
But faded splendor wan; who by his gate
And fierce demeanour seems the Prince of Hell,
Not likely to part hence without contest.

hence to part

Stand firm: for in his look defiance lours.

875 He scarce had ended, when those two approach'd;
And brief related whom they brought, where found,
How busied, in what form and posture couch'd.

To whom with stern regard thus Gabriel spake:
Why hast thou, *Satan*, broke the bounds prescrib'd

* But haughtily stalk'd on, like a proud Steed

To

Severe in youthful Beauty, HAD A FORCE
Invincible. No doubt, but *Invincible* accommo-
dates better with Force than with Grace: and the
following Word *Awful* goodness, not *Winning*
grace confirms the Emendation: and *Virtue* in her
shape, not *Beauty*: *Virtue's* shape, when she can
be seen, celebrated by *Plato* and *Cicero*. And *Sa-*
tan at the Sight of her pin'd for HER loss, that he
had forsaken her:

Virtutem videant, intabescantque relicta.

V. 856. Single against *Thee*, wicked and thence
weak.] *Thee* should be emphatical, and in the *Ictus*
of the measure, but is here quite sunk. I am
persuaded, He gave it with his wonted Privilege,
Single against *Thee*, FIRST wicked, and thence
weak.

V. 858. Went haughty on, Champing his iron
curb.] The Sentence here, being inverted against
Natural Order, makes at first view, that *Satan*
himself went champing his Curb. Rather thus;

But HAUGHTILY STALK'D on, like a proud Steed
Champing his iron Curb.

We can easily spare *Rein'd*; for if the Steed had
his Curb to champ, his Reining is already suppos'd.

V. 865. Gabriel from the Front.] A Word is
drop'd here out of the Verse: for *Gabriel* is but
of two Syllables. I believe He gave it,

Gabriel from th' OTHER Front.

He speaks to *Uzziel* and His Party, that had wheel'd
Southward, v. 782.

- To thy *transgressions*? and disturb'd the charge *transcursions*,
 880 Of others, who approve not to transgress
 By thy example? but have pow'r and right
 To question thy bold entrance on this place;
 Imploy'd it seems to violate sleep, and those
 Whose dwelling God hath planted here in bliss.
 885 To whom thus *Satan*, with contemptuous brow:
Gabriel, thou had'st in Heav'n th' esteem of Wise,
 And such I held thee; but this question ask'd
 Puts me in doubt. Lives there who loves his Pain?
 Who would not, finding way, break loose from Hell,
 890 Tho' thither doom'd? Thou would'st thy self, no doubt,
 And boldly venture to whatever place
 Farthest from pain; where thou might'st hope to change
 Torment *with ease*, and soonest recompense *for*
 Dole with delight; which in this place I sought.
 895 To Thee no reason, who know'st only good;
 But evil hast not try'd: and *wilt* object *wilt thou?*
 His will who *bound* us? let him surer bar *bounds*
 His Iron Gates, if he intends our stay
 In that dark durance. Thus much what was ask'd.
 900 The rest is true; they found me where they say:
 But that implies not violence or harm.
 Thus he in scorn: the warlike Angel mov'd,
 Disdainfully half smiling thus reply'd:
 O loss of one in Heav'n to judge of Wise!
 905 Since *Satan* fell, whom Folly overthrew:
 And now returns him, from his prison scap'd,
 Gravely in doubt; whether to hold them wise

Or

V. 879. *The bounds prescrib'd To thy Transgressions.*] Poor Poet; in subjection to a saucy Editor, and an ignorant Printer! Thou never thought'st, that any bounds could be set to *Satan's Transgressions*. He, though bounded never so, transgress'd in his own Mind and Thoughts, every moment of his Being; *non vitiosus, sed vitium ipsum*. But the true Reading is easily retriev'd,
Broke the bounds prescrib'd To thy TRANSCURSIONS,

Hell was his Prison, which he was not to go out of, *Transcurrere*, as the Almighty says, III. 81.

Our Adversary, whom no Bounds

Prescrib'd, no Bars of Hell can hold.

And take notice, that *Transgress* in its right meaning comes again in the very next Line; a plain Proof, that *Transgressions* is wrong here.

V. 887, *But this question ask'd Puts me in doubt.*] Homer;

- Or not, who ask what boldness brought him hither
Unlicenc'd from his bounds in Hell prescrib'd.
- 910 So wise he judges it, to fly from pain
However, and to scape his punishment.
So judge thou still, presumptuous; till the wrath,
Which thou incurr'st by flying, meet thy flight
Sev'nfold, and scourge that Wisdom back to Hell;
- 915 Which taught thee yet no better, That no pain
Can equal Anger infinite provok'd.
But wherefore Thou Alone? wherefore with Thee
Came not all Hell broke loose? is Pain to Them
Less pain, less to be fled? or Thou than They
- 920 Less hardy to endure? courageous Chief,
The first in flight from pain; had'st thou alledg'd
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive.
- To which the Fiend thus answer'd, frowning stern:
- 925 Not that I less endure, or shrink from pain,
Insulting Angel: well thou know'st I stood
Thy fiercest; when in battel to thy Aid
The blasting vollied Thunder made all speed,
And seconded thy else not dreaded Spear.
- 930 But still thy words at random, as before,
Argue thy inexperience what behoves,
From hard assaies and ill successes past,
A faithful Leader; not to hazard all
Through ways of danger by Himself untry'd.
- 935 I therefore, I Alone first undertook
To wing the desolate Abyss, and spie

The

This

Homer: *Thou seem'dst a wise man formerly*, Νῦν δ' ἀφρονι φωνῇ φέοιαι.

V. 897. *His will who bound us.*] Bound us, must come from Bind, contrary to the present Idea: if from Bound, as no doubt it should do, then it should be Bounded. The Author gave it, *His will, who BOUNDS us*.

V. 927. *Thou know'st I stood Thy fiercest.*] What does THY here? *Thy fiercest*, that must be Onset, Attack, Rage, &c. But that's nothing to the present purpose. Satan had been twitted, that he fled from Pain: to which he answers,

Insulting Angel: well thou know'st I stood
THE fiercest: that is, *the fiercest Pain*; as I. 336,
Or the fierce Pains not feel.

V. 945.

- This new created World, whereof in Hell
 Fame is not silent; here in hope to find
 Better abode, and my afflicted Powers
 940 To settle here on Earth, or in mid Air:
 Though for possession put to try once more,
 What Thou and thy gay Legions dare against;
 Whose easier business were to serve their Lord
 High up in Heav'n; with Songs to hymn his Throne;
 945 And *practis'd distances* to cringe, not fight. *practise Discipline*,
 To whom the warrior Angel soon reply'd:
 To say and straight unsay, pretending first
 Wise to fly pain, professing next the Spy,
 Argues no Leader, but a Liar trac'd.
 950 *Satan!* and couldst thou *Faithful* add? O name,
 O sacred name of Faithfulness profan'd!
 Faithful to whom? to thy rebellious crew?
 Army of Fiends, fit body to fit head.
 Was this Your Discipline, and faith engag'd,
 955 Your military obedience; to dissolve
 Allegiance to th' acknowledg'd Pow'r supreme?
 And thou, sly Hypocrit, who now wouldst seem
 Patron of liberty; who more than Thou
 Once fawn'd and cring'd and servilely ador'd
 960 Heav'n's awful Monarch? wherefore, but in hope
 To dispossess him, and thy self to reign?

But

V. 945. *And practis'd Distances to cringe, not fight.*] This was *Satan's* Taunt once before to *Abdiel*, VI. 167.

*Ministring Spirits, train'd up in Feast and Song;
 Such hast thou arm'd, the Minstrelsie of Heav'n.*
 But surely *Satan* has not the Privilege, as *Caliban*
 in *Shakespeare*, to use new Phrase and Diction un-
 known to all others. To *hymn practis'd distances*?
 so all Editions have it: but that is Nonsense out-
 ragious: the Printer must take one share of the
 Blame; and suffer us to read it *Practise*; To *hymn*
and to practise. 'Tis a rule indeed in Ceremony,
 To know ones Distance, But to *practise Distances* is
 still a *Caliban* Stile: especially where *Fighting* is

concern'd. To *practise* them there, is not in or-
 der to *Fight* but to *Retreat*. Must the Author plead
 Guilty; and we be forc'd to mend it, without
 considering him?

And practise GESTURES, *how to cringe, not fight*.
 No, no: *qui nil molitur ineptè*, he gave it right;
 and the Printer mistook it:.

And PRACTISE DISCIPLINE, to cringe, not fight.
 This biting Word of *Satan's* is thus retaliated by
Gabriel, v. 954.

*Army of Fiends, fit body to fit head;
 Was this Your Discipline?*
 Which alone establishes the Emendation.

But mark what I aread thee now : Avant,
 Flie thither whence thou fledst. If from this hour
 Within these hallow'd limits thou appear,
 965 Back to th' infernal Pit I drag thee chain'd,
 And seal thee; so as henceforth not to scorn
 The facil gates of Hell too slightly barr'd.
 So threatn'd He; but *Satan* to no threats
 Gave heed, but waxing more in rage reply'd:
 970 Then, when I am thy Captive, talk of chains,
Proud Limitary Cherub; but ere then
 Far heavier load thy self expect to feel
 From my prevailing arm: though Heaven's King
 Ride on thy wings; and Thou, with thy Compeers,
 975 Us'd to the yoke draw'st his triumphant wheels
 In progress through the road of Heav'n star-pav'd.
 While thus he spake; th' Angelic Squadron bright
 Turn'd fiery Red, sharpning in mooned horns
 Their Phalanx; and began to hem him round
 980 With ported Spears, as thick as when a field
 Of *Ceres* ripe for harvest waving bends
 Her bearded Grove of ears, which way the wind
 Sways them: [*the careful Plowman doubting stands,*
Left on the threshing floor his hopeful sheaves
 985 *Prove chaff.*] On th' other side *Satan* alarm'd
 Collecting all his might dilated stood,

Poor

Like

V. 971. *Proud Limitary Cherub.*] If *Limitary* be, as it is, a diminishing Word, implying that he had no Royal Provinces assign'd him, but some Offices inferiour; and so the Word *Cherub* spoken in Contempt; (for *Gabriel* was a *Seraph* of the highest Order) it would be a fitter Expression, as the Author seems to have given it,
Poor Limitary Cherub.

V. 983. *The careful Plowman doubting stands.*] Join the two pieces of Verse together:
Which way the Wind
Sways them. On th' other side Satan alarm'd.
 The pragmatistical Editor inserted the Two between;

which clearly betray whose Manufacture they are. *The mooned Phalanx with ported Spears* is justly compar'd to a Crop of ripe Wheat, which wav'd with a gentle Wind bend all their Heads the same way. The Editor deserts the notion, and from a salutary Gale of Wind, *Nutrient aurae*, he passes to a Tempest, and frightens the Husbandman with the loss of all his Grain. What an Injury is this to the prior Comparison? What are Sheaves bound up in a Barn to the Phalanx, that hem'd *Satan*? where's the least Similitude? Besides, to suppose a Storm in the Field of Corn, implies that the Angels were in a ruffle and hurry about *Satan*, not in regular and military Order.

V. 987.

- Like *Teneriff* or *Atlas*, *unremov'd*: *undismay'd*:
 His Stature reach'd the Sky, and on his Crest
 Sat Horror plum'd; nor wanted in his grasp
 990 What seem'd both Spear and Shield. Now dreadful deeds
 Might have ensu'd: not only Paradise
 In this commotion, but the Starry Cope
 Of Heav'n perhaps, or all the Elements
 At least, had gone to wrack, disturb'd and torn
 995 With violence of this conflict; had not soon
 Th' Eternal, to prevent such horrid fray,
 Hung forth in Heav'n his golden Scales, yet seen
 Betwixt *Astraea* and the *Scorpion* sign,
 Wherein all things created first he weigh'd,
 1000 The pendulous round Earth with balanc'd Air,
 In counterpoise; now ponders all events,
 Battels and *Realms*: in these He put two weights *Truce*
 The *sequel* each of Parting and of Fight; *Signal*
 The latter quick up flew, and kick'd the beam.
 1005 Which *Gabriel* spying, thus bespake the Fiend:
Satan, I know Thy strength, and thou know'st Mine;
 Neither our own, but giv'n: what folly then
 To boast what *Arms* can do: since *thine* no more *Strength* *thine's*
 Than

V. 987. *Like Teneriff or Atlas, unremov'd.*] So *Aeneas* in *Virgil* is compar'd to the greatest Mountains:

Quantus Athos, aut quantus Eryx, aut ipse nivali

Vertice se attollens pater Apenninus ad auras.

But what is that *Unremov'd*? If it refers to *Satan*, it should be *Unmov'd*, not terrified: if to *Atlas* or *Teneriff*; who ever suppos'd, that they were sometimes *Remov'd*? I suspect, the Poet gave it,

Collecting all his might dilated stood,

Like Teneriff or Atlas, UNDISMAY'D.

V. 1002. *All Events, Battels and Realms.*] *Realms* are not *Events*; nor do *Realms* any way concern the present Occasion. To remove both Objections; we may suppose the Author gave it, *Now ponders all Events, Battels and TRUCE.*

This makes it pertinent; foretelling the Consequence of a *Battel* or a *Truce* between *Gabriel* and *Satan*.

V. 1003. *The Sequel each of Parting and of Fight.*] The two Weights, he says, were each of them *the Sequel*. That's hard, to make that the *Sequel of Fight*, which came before it and prevented it. 'Tis true, the Weights did *foreshew* the *Sequel*, the Issue of the Fight; but to make *Themselves* the *Sequel*, Sense and Language will not permit. I believe the Author gave it,

The SIGNAL each of Parting and of Fight.
 The Ascending Weight, *Satan's*, was the Signal to Him of Defeat; the Descending, *Gabriel's*, the Signal to Him of Victory.

V. 1008. *To boast what Arms can do.*] 'Tis certain, *Arms* can do nothing here: the following

Than Heav'n permits; nor mine, though doubl'd now
 1010 To trample thee as mire. For proof look up,
 And read thy Lot in yon celestial Sign;
 Where thou art weigh'd, and shown how light, how weak,
 If thou resist. The Fiend look'd up, and knew
 His mounted scale aloft: nor more; but fled
 1015 Murm'ring, and with him fled the shades of night.

ing Words forbid them. *My Arms doubl'd now?*
 What, fight in double Armour? no, the *Elements*
themselves would have gone to rack, v. 993; whole
 Planets, *Juppiter* and all his Satellits, thrown at
 one anothers Heads. Some may think the Poet
 gave it,

To boast what ARM can do;
 From Satan's own Threat, v. 973.
Far heavier load thy self expect to feel
From my prevailing ARM.

But to say, *My Arm* is now *doubled*, is a little
 shocking; especially, when it's added, *To trample*
thee as mire; which is the work of the *Foot*, not
 of the *Arm*. The Author must have given it,
 from the Sentence preceding,

Satan, I know thy Strength,

What folly then

To boast what STRENGTH can do? since THINE'S
no more

Than Heav'n permits, nor mine.

PARADISE LOST,

BOOK V.

NOW Morn her rosy steps in th' Eastern Clime
 Advancing, sow'd the earth with *Orient Pearl*; *roscid*
 When *Adam* wak'd, so custom'd: for his sleep
 Was airy light from pure digestion bred,
 5 And temp'rate vapors bland; which th' *only* sound *early*
 * *Of leaves, and fuming rills, Aurora's fan,*
 Lightly *dispers'd*, and the shrill *Matin Song* *dispell'd*,
 Of Birds on every bough. So much the more
 His wonder was to find unwaken'd *Eve*
 10 With Tresses discompos'd, and glowing Cheek
 As through unquiet rest. He on his side
 Leaning half rais'd, with looks of cordial Love
 Hung over her enamor'd, and beheld
 Beauty, which whether waking or asleep,
 15 Shot forth peculiar Graces: then with voice
 Mild as when *Zephyrus* on *Flora* breaths,
 Her Hand soft-touching, whisper'd thus: Awake
 My fairest, my espous'd, my latest found,
 Heav'n's last best gift, my ever new delight;
 * *Of Leaves, Aurora's Fan, and murm'ring Rills*

Awake:

V. 2. Sow'd the Earth with *Orient Pearl*.] *O-*
rient Pearl or Gems have no place in Heaven or
 Paradise. The Word is but a *Relative* to Us *Wes-*
tern Europeans. It cannot be us'd in the Coun-
 try; where those very Pearls are found: That has
 other Regions, still more Eastern. No Land is
 absolutely, or to it self, *Oriental*. We have the
 Word twice or thrice before, and have clear'd
 the Author from it; who here gave it, *ROSCID*
Pearl, Roscida Pruna: but the Editor was a cove-

tous Carl, and would have his Pearls of the
 highest Price.

V. 5. Which th' only sound *Of Leaves and fu-*
ming rills.] Which the only sound is strange Diction;
 for Which only the sound. But even That will not
 do; for the *Shrill Song of the Birds* had more than
 half the share. But then, what's that which fol-
 lows, *The sound of fuming Rills*? I never observ'd,
 that the Fumes, Steams, Exhalations of Rills or
 Rivers,

- 20 Awake: the morning shines, and the fresh field
Calls us; we lose the prime, to mark how spring
Our tended Plants, how blows the Citron Grove;
What drops the Myrrh, and what the balmy Reed;
How nature paints her colour; how the Bee
25 Sits on the Bloom extracting liquid *sweet.*
Such whisp'ring wak'd her, but with startled eye
On *Adam*; whom embracing, thus she spake:
O Sole, in whom my thoughts find all repose,
My Glory, my Perfection, glad I see
30 Thy Face and Morn return'd: for I this night
(Such Night till this I never pass'd) have dream'd,
If dream'd; not as I oft am wont of Thee,
Works of day pass'd, or morrow's next design;
But of offense and trouble, which my mind
35 Knew never till this irksome night. Methought
Close at mine ear one call'd me forth to walk
With gentle voice, I thought it thine. It said,
Why sleepest thou *Eve*? now is the pleasant time,
The cool, the silent; save where silence yields
40 To the night-warbling Bird, that now awake
Tunes sweetest his love-labour'd song; now reigns
Full-orb'd the Moon, and with more pleasant light
Shadowy sets off the face of things; in vain,
If none regard. Heav'n wakes with all his Eyes;
45 Whom to behold but Thee, Nature's desire,
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze?

sweets.

I

Rivers, which only appear in a Calm, made a
Sound. The Poet gave it,

Which th' EARLY Sound

Of Leavs, and MURN'RING Rills.

The *early sound of Leavs*, made by the Morning
Breeze rais'd by the Sun. *Rills* indeed murmur
all Night and Day: but here they are in the No-
minative Case; not the *Sound* of Rills: for the
Epithet *Murmuring* implies the Sound. Better there-
fore a little inverted,

Which th' early Sound

Of Leavs, Aurora's Fan; and murm'ring Rills.

The Leavs, being *Aurora's Fan*, confess they
found Early; or else they could not be Hers.
VIII. 263.

And liquid lapse of murm'ring Streams.

V. 7. *Lightly dispers'd.*] The Author, as I
suspect, gave it DISPELL'D. *Dispell Sleep*, rather
than *Disperse* it.

U 2

V. 79.

- I rose as at thy call, but found thee not:
 To find thee I directed then my walk;
 50 And on, methought, alone I pass'd thro' ways
 That brought me on a sudden to the Tree
 Of interdicted Knowledge: Fair it seem'd,
 Much fairer to my Fancy than by day:
 And as I wondring look'd, beside it stood
 55 One shap'd and wing'd like one of those from Heav'n
 By Us oft seen; his dewy locks distill'd
Ambrosia; on that Tree He also gaz'd:
 And, O fair Plant, said he, with fruit furcharg'd,
 Deigns none to ease thy load, and taste thy sweet?
 60 Nor God, nor Man? is Knowledge so despis'd?
 Or Envy' or what reserve forbids to taste?
 Forbid who will, none shall from Me with-hold
 Longer thy offer'd good: why else set here?
 This said, he paus'd not, but with vent'rous Arm
 65 He pluck'd, he tasted: Me damp horror chill'd
 At such bold words vouch'd with a deed so bold:
 But He thus overjoy'd, O Fruit Divine,
 Sweet of thy self, but much more sweet thus crop'd!
 Forbidden here, it seems, as only fit
 70 For Gods, yet able to make Gods of Men:
 And why not Gods of Men? since good the more
 Communicated, more abundant grows,
 The Author not impair'd, but honour'd more.
 Here, happy Creature, fair Angelic *Eve*,
 75 Partake Thou also: happy though thou art,
 Happier thou may'st be, worthier canst not be:
 Taste this, and be henceforth among the Gods
 Thy self a Goddess; not to Earth confin'd,
 * *But sometimes in the Air, as we, sometimes*
 * *But sometimes range in Air, sometimes, as we,*

Ascend

V. 79. *But sometimes in the Air; as we, sometimes.* Rather thus;

But sometimes RANGE in Air; sometimes, as we, Ascend to Heav'n.

- 80 Ascend to Heav'n, by merit thine; and see
 What life the Gods live there, and such live Thou.
 So saying, He drew nigh; and to me held,
 Ev'n to my mouth of that same fruit held part
 Which he had pluck'd: the pleasant savoury smell
 85 So quicken'd appetite; that I, methought,
 Could not but taste. Forthwith up to the Clouds
 With Him I flew; and underneath beheld
 The Earth outstretch'd immense, a prospect wide
 And various; wond'ring at my flight and change
 90 To this high exaltation: suddenly
 My guide was gone, and I methought sunk down,
 And fell asleep: but O how glad I wak'd
 To find this but a Dream! Thus *Eve* her Night
 Related, and thus *Adam* answer'd sad:
 95 Best Image of my self and dearer half,
 The trouble of thy thoughts this night in sleep
 Affects me equally: nor can I like
 This uncouth dream, of Evil sprung I fear.
 Yet Evil whence? in Thee can harbour none,
 100 Created pure. But know that in the Soul
 Are many lesser Faculties that serve
 Reason as chief: among these Fancy next.
 Her office holds: of all external things
 Which the five watchful Senses represent,
 105 She forms Imaginations, airy shapes;
 Which Reason joining or disjoining, frames
 All what we affirm, or what deny, and call
 Our knowledge or opinion: then retires
 Into her private Cell, when Nature rests.
 110 Oft in her absence mimic Fancy wakes
 To imitate Her; but misjoining shapes,
 Wild work produces oft, and most in dreams,

often in our

III

V. 112. *Wild work produces oft, and most in dreams.*] I do not seek Faults, but they find me. And therefore I have no Note on a hundred Verses successive. Which, as other such, I would be

150 P A R A D I S E L O S T V.

Ill matching words and deeds long past or late.
 Some such resemblances methinks I find
 115 Of our last Evening's talk in this thy dream;
 But with addition strange. Yet be not sad,
 Evil into the mind of God or Man
 May come and go, so unapprov'd; and leave
 No spot or blame behind: Which gives me hope,
 120 That what in sleep thou didst abhor to dream,
 Waking thou never wilt consent to do.
 Be not dishearten'd then; nor cloud those looks,
 That wont to be more chearful and serene,
 Than when fair Morning first smiles on the World:
 125 And let us to our fresh employments rise
 Among the Groves, the Fountains; and the Flours
 That open now their choicest bosom'd smells,
 Reserv'd from night and kept for Thee in store.
 So cheer'd he His fair Spouse, and she was cheer'd;
 130 But silently a gentle tear let fall
 From either eye, and wip'd them with her hair:
 Two other precious drops that ready stood,
 Each in their Crystal sluice, he ere they fell
 Kiss'd, as the gracious signs of sweet remorse,
 135 And pious awe that fear'd to have offended.
 So all was clear'd; and to the Field they haste:
 But first from under shady *arborous* roof,
 Soon as they forth were come to open sight
 Of day-spring and the Sun, who scarce up risen
 140 With *wheels* yet hov'ring o'er the Ocean brim,

Arbour's

*Lamp
Shot*

be understood to approve, as wrought up to the highest Perfection. But here, why *Most*, to contradict the Sentence before? *Reason*, when *Nature rests* (what's that but Sleep?) retires into her private Cell. Then *Fancy* awakes, and pretends to imitate Reason. Well express'd and imagin'd: but then this is not *most* in Dreams, but *solely* in Dreams. He must give it therefore,

Wild work produces OFTEN IN OUR Dreams.

V. 140. *With Wheels yet hov'ring o'er the Ocean*

Brim.] Who can blame *Wheels*; when both old and new Poets figure the Sun riding in a Chariot? but yet an Author should be consistent with himself. *Milton* in the rest of his Book considers the Sun philosophically, as a Globe of Light, sometimes as the Center of his System, sometimes as a Planet moving round our Earth. Better therefore to adhere to his settled Notion and Style, and say here,

With LAMP yet hov'ring o'er the Ocean brim.

As VII. 370. *First in his East the glorious Lamp was seen.*

V. 159.

Shot parallel to th' earth his dewy ray,
 Discov'ring in wide Landskip all the East
 Of Paradise and Eden's happy Plains;
 Lowly they bow'd adoring, and began
 145 Their Oraisons, each Morning duly paid
 In various stile: for neither various stile
 Nor holy rapture wanted they to praise
 Their Maker, in fit strains pronounc'd or sung
 Unmeditated; such prompt Eloquence
 150 Flow'd from their lips, in Prose or numerous Verse,
 More tunable than needed Lute or Harp
 To add more sweetness; and they thus began:
 ADAM. These are Thy glorious works, Parent of good,
 Almighty, Thine this universal Frame,
 155 Thus wond'rous fair; Thy self how wond'rous then!
 Unspeakable, who sit'st above these Heav'ns
 To Us invisible or dimly seen
 In these thy lowest works: yet these declare
 * *Thy goodness beyond thought, and Power Divine.*
 EVE. Speak Ye who best can tell, Ye Sons of light,
 161 Angels; for Ye behold him, and with songs
 And choral symphonies, Day without Night,
 Circle his Throne rejoicing: Ye in Heav'n;
 On Earth join all Ye Creatures to extoll
 165 Him first, Him last, Him midst, and without end.
 ADAM. Fairest of Stars, last in the train of Night,
 If better Thou belong not to the dawn,
 * *Thy Goodness, Wisdom, Pow'r, alike Divine.*

we

Sure

V. 159. *Thy goodness beyond thought.*] Our Poet, when he speaks of *Adam* and *Eve*, of their *various Stile*, and *holy Rapture*, and *prompt Eloquence flowing from their Lips*, prepares us to expect the following Prayer, as a Masterpiece in all those Characters. He has not deceiv'd us: but yet some Slips from Himself, and more from his Printer require our Animadversion. In this Verse, here's only God's *Goodness* and *Power* mention'd; his chief Attribute in the Creation quite

drop'd. Would it not have been better thus?
Thy Goodness, WISDOM, Power, ALIKE Divine.

V. 164. *Ye in Heav'n; On Earth join all Ye Creatures.*] *Join* is not here in the Imperative Mood; as if he bid the Angels do so: no it is Declarative that they did so, *Ye with Songs Circle his Throne.* Therefore the Poet gave it,
On Earth join all we Creatures.
 He and *Eve* were of that Number.

V. 172.

Sure pledge of day, that crown'st the smiling Morn
With thy bright Circlet; praise him in thy Sphere

170 While day arises, that sweet hour of Prime.

EVE. Thou Sun, of this great World both Eye and Soul,
Acknowledge Him *thy Greater*, sound his praise *Creator*,
In thy *eternal* course; both when thou climb'st, *diurnal*
And when high Noon hast gain'd, and when thou fall'st.

ADAM. * *Moon, that now meet'st the orient Sun, now fly'st,*

176 *With the fix'd Stars, fix'd in their Orb that flies,*

And Ye *five* other wand'ring Fires that move *four*
In mystic Dance not without Song, resound
His praise, who out of Darkness call'd up Light.

EVE. Air, and Ye Elements, the eldest birth

181 Of nature's Womb, that in quaternion run
Perpetual Circle, multiform; and mix
And nourish all things; let your ceaseless change
Vary to our great Maker still new praise.

ADAM. Ye Mists and Exhalations, that now rise

186 From Hill or steaming Lake, dusky or grey,
Till the Sun paint your fleecy skirts with Gold;

* *Thou, Moon, that monthly meet'st and fly'st the Sun;*
And Ye, Fix'd Stars; fix'd in your Orb that moves,

In

V. 172. *Acknowledge him thy Greater.*] *Thy Greater?* that's a poor low Acknowledgement indeed; that *our* Sun should confess God Almighty, that made Him and Millions of Fix'd Stars, Suns all equal to him, to be *Greater* than He. I'll vindicate the Poet from this Blemish, who certainly gave it,

Acknowledge him CREATOR, sound his praise.

As VII. 259.

God and his works, Creator him, they sung.

V. 173. *In thy eternal Course.*] A vile Mistake this, of either Printer or Editor; which is always more dangerous, the nearer it comes to tolerable Sense. Under that Screen it lurks undiscover'd; while bare open Nonsense is visible to the blindest Reader. Our Author gave it,

In thy DIURNAL Course.

This is prov'd from the following Line; where his *Course* is defin'd by Morning, Noon, and Sun-

set. So X. 1069. speaking of this *Sun*,
Ere this diurnal Star Leave cold the Night.

V. 175. *Moon, that now meet'st the orient Sun, now fly'st.*] This and the following Verse betray a little Negligence. The Word *orient* adds nothing to the Thought. The Sun is every Moment *erient* to some Place or other, in all his Planets, that wheel round on their Centers. And *Moon with the fix'd Stars* is unphilosophical; as if They were but an Appendage of the Moon, who are in Magnitude and Dignity a million times above her. Rather thus;

Thou, Moon, that monthly meet'st and fly'st the Sun,
And Ye, fix'd Stars; fix'd in your Orb that moves.

V. 177. *And Ye five other wand'ring Fires.*] He must give it, *And Ye FOUR other wand'ring Stars.* He had already nam'd *Sun, Moon, and Venus*; and there are but four Planets more.

In honour to the World's great Author rise,
Whether to deck with Clouds th' uncolour'd Sky,

190 Or wet the thirsty Earth with falling shows,
Rising or falling still advance his praise.

EVE. His praise, Ye Winds that from four Quarters blow,
Breath soft or loud; and wave your tops, ye Pines,
With every Plant, in sign of Worship wave.

ADAM. Fountains, and ye that warble, as ye flow, *Rills*
196 Melodious murmurs, warbling tune his praise.

EVE. Join voices all Ye living Souls, Ye Birds,
That *singing up to Heaven-Gate ascend, soaring Heavenward*
Bear on your wings and in your notes his praise.

ADAM. * *Ye that in waters glide, and Ye that walk*
201 *The Earth, and stately tread, or lowly creep;*
Witness if I be silent, Morn or Even, *we*
To Hill or Valley, Fountain or fresh shade
Made vocal by my Song, and taught His praise. *our*

EVE. Hail universal Lord, be bounteous still
206 To give us only Good: and if the Night
Have gathered ought of Evil or conceal'd,

* *Beasts, that these Groves frequent, both Ye that walk*
With stately tread, and Ye that lowly creep;

Disperse

V. 195. Fountains, and ye that warble, as ye flow.] Better thus, as the Poet must have given it;
Fountains and RILLS that warble, as ye flow.

V. 198. Ye Birds, That singing up to Heaven Gate ascend.] The Sky Lark sings as she ascends; perhaps no other Bird. But to ascend to Heaven Gate, which Milton always places above the Sphere of Fix'd Stars, is outstretch'd beyond Possibility. He gave it thus;

That SOARING up to HEAVENWARD ascend.
Fairfax in Tasso, XIV. 9.

But to increase thy Love and great desire
To Heavenward, this blessed Place behold.

V. 200. Ye that in Waters glide, witness if I be silent.] How could the Fish in Seas and Rivers, be Witnesses to Adam's Hymn here in Paradise? This is an Oversight; and the Distich may be reform'd thus;

Beasts, that these Groves frequent, both Ye that
walk

With stately tread, and Ye that lowly creep.

V. 202. Witness if I be silent --- Made vocal by my Song.] He had forgot, that both Adam and Eve shar'd in this Hymn: as v. 144.

Lowly they bow'd adoring, and began
THEIR Oraisons --- and THEY thus began.

Therefore we must alter it thus;

Witness if WE be silent, and,
Made vocal by OUR Song.

Nay the whole Hymn, like most of Virgil's Eclogs, naturally divides it self into Parts Interlocutory; and I have presum'd to put it so, though not warranted by any Edition. It cannot displease, that I have given the Mother of Mankind her Share in this fine Piece, and not let her stand mute, a Hearer only.

V. 206. Be bounteous still To give us only Good.] He had his Thought on that celebrated Prayer in Plato,

X

Zeu

Disperse it, as now light dispels the dark.

So pray'd they innocent; and to their thoughts

210 Firm peace *recover'd* soon and wonted calm; *recov'ring*

On to their morning's rural work they haste

Among sweet dews and flours: where any row

Of Fruit-trees over-woody reach'd too far

Their pamper'd boughs, * *and needed hands to check*

215 *Fruitless embraces:* or they *led* the Vine *The fruitless branches: lead*

To wed her Elm; she spous'd about him twines

Her *marriageable arms*, and with her brings *arms lascivious,*

Her dow'r th' adopted Clusters, to adorn

His barren leaves. Them thus employ'd beheld

220 With pity Heav'n's high King, and to him call'd

Raphael, the *sociable* Spirit, that *deign'd* *social* *since deign'd*

To travel with Tobias, and secur'd

His marriage with the sev'ntimes wedded Maid.

Raphael, said He, thou hear'st what stir, *on Earth* *from Hell*

225 Satan, *from Hell* *scap'd* through the darksome Gulf, *Satan escaping*

Hath rais'd in Paradise; and how disturb'd

This night the Human Pair: how He designs

In Them at once to ruin all mankind.

Go therefore, half this day as friend with friend

230 Converse with Adam, in what bowr or shade

Thou find'st him from the heat of Noon retir'd,

*

with pruning hands they

To

Zeῦ βασιλεῦ, τὰ μὲν ἔειπα καὶ διχομύθοις καὶ ἀ-
νελύοις

Ἄμμι δίδος τὰ ὅτι λυγρὰ καὶ διχομύθων ἀπέ-
ρυχε.

V. 210. Recover'd soon and wonted calm.] Ra-
ther thus, continuing the Sentence;

Firm peace RECOV'RING soon and wonted calm,
On to their Morning's rural work they haste.

V. 214. And needed hands to check Fruitless
embraces.] This is a Monster of the Printer's Pro-
duction: I can see whence he mistook his Em-
braces; but the Words adjoining quite puzzle me.
I suspect the Author gave it thus;

WITH PRUNING hands THEY check

The fruitless BRANCHES: or they LEAD the Vine.

Unless we put it, THEY check; the Sentence has
no Exit, and no work is done in the overwoody
Rows. Branches for Embraces: as Spenser, V. 11,

11.

Like fruitless Branches, which the Hatchets slight
Hath pruned from the native Tree, and cropped quite.

V. 217. Her marriageable arms.] Marriageable?
capable of future Marriage? Why she was wed,
spous'd already in the Verse before. And why her
Arms more marriageable, than the rest of her
Substance? One may suppose, He gave it MA-
NAGEABLE; that can twine and twist in any Situa-
tion;

- To respite his Day-labour with repast,
Or with repose: and such discourse bring on,
As may advise him of his *happy* state;
235 Happiness in his pow'r left free to will,
Left to his own free Will, his Will though free,
Yet mutable: whence warn him to beware
He swerve not too secure. Tell him withall
His danger, and from whom: what enemy,
240 Late fall'n himself from Heav'n, is plotting now
The fall of others from like state of bliss:
By violence? no; for That shall be withstood:
But by deceit and lies. This let him know,
Left wilfully transgressing He pretend
245 Surprisal, unadmonish'd, unforewarn'd.
So spake th' Eternal Father; and fulfill'd
All Justice: nor delaid the winged Saint
After his charge receiv'd; but from among
Thousand Celestial Ardors, where he stood
250 Veil'd with his gorgeous wings, up springing light
Flew through the midst of Heav'n: th' Angelic Quires
On each hand parting, to his speed gave way
Through all th' Empyreal road; till at the Gate
Of Heav'n arriv'd, the Gate self-open'd wide
255 On golden Hinges turning, as by work
Divine the sov'rain Architect had fram'd.

dubious

From

tion. But that will not please. Among several ways of Alteration, this may be one:

She spous'd about him twines Her Arms LASCIVIOUS.

Spenser, speaking of the Ivy Tree, II. 12, 61.

Low his lascivious Arms adown did creep.

V. 221. Raphael, *the sociable Spirit, that deign'd.*] This at first view looks, as if Raphael had travel'd with Tobias before the Date of this Action. Rather thus;

Raphael *the SOCIAL Spirit, that SINCE deign'd.*
As VIII. 429. *Social Communication. Socialis, not Sociabilis.*

V. 224. *What stir, on Earth Hath rais'd in Paradise.*] This is redundant and clogging. *On Earth, and in Paradise.* One of them does better than Both. Give it thus;

What stir, from Hell

*Satan escaping through the darksome Gulf,
Hath rais'd in Paradise.*

V. 234. *As may advise him of his happy state.*] *Happy* here falls short of the Poet's Notion. He must rather have given it,

As may advise him of his DUBIOUS State.
Which the following Lines both suggest and require.

- From hence, no Cloud, *or*, to' obstruct his sight, *or* Star,
Star interpos'd : however Small he sees, *Did interpose* :
 Not unconform to other shining Globes,
 260 Earth and the Gard'n of God, with Cedars crown'd
 Above all Hills. [*As when by night the Glas*
Of Galileo, less assur'd, observes
Imagin'd Lands and Regions in the Moon :
Or Pilot from amidst the Cyclades
 265 Delos or Samos *first appearing kens*
A cloudy spot.] Down thither prone *in* flight *his*
 He speeds ; and through the vast Ethereal Sky
 Sails between worlds and worlds with stiddy wing.
 [Now on the polar winds, then with quick Fan
 270 Winnows the buxom Air ; till within soar
 Of tow'ring Eagles, to' all the Fowls he seems
 A Phoenix, gaz'd by all, as that sole Bird
 When to enshrine his reliques in the Sun's
 Bright Temple to Egyptian Thebes he flies.]
 275 At once on th' Eastern cliff of Paradise
 He lights, and * to his proper shape returns
 * in that nearer view appears

V. 257. *No Cloud, or, to obstruct his Sight, Star interpos'd.*] A Cloud interpos'd would obstruct his Sight, as much as a Star : or else why is *Cloud* mention'd here at all? Let not then that be appropriated to One, which is common to Both. Give it thus ;

From hence no Cloud or Star, to' obstruct his Sight, Did interpose.

V. 261. *As when by night the Glas Of Galileo.*] We have had *Galileo's Glas* once before, I. 288. but the Editor either forgot that, or thought it would bear twice telling. But then he should have told it neatly, and not with his usual Absurdness. *The Glas*, says he, *observes* : I thought, the Eye had done it through the Glas. *Observes imagin'd Lands* : so he confounds two Opposites, Observation with Imagination. And what is the difference between *Lands* and *Regions*?

V. 264. *Or Pilot from amidst the Cyclades.*] He is no more fortunate in this second Comparison. *Raphael* with an Angel's Ken saw our Earth how-

ever small ; and not its whole Globe only, but distinctly the little Mount of *Paradise*. To this the Editor compares a *Pilot's View* ; who thinks he sees an *Island* remote, rising from the Horizon ; but doubtful, whether it may not be a *Cloud*. Is not *Raphael* much oblig'd to him, for this great Complement to his Eyesight? 'Tis pity, he did not huddle both Comparisons together, and lend the Angel *Galileo's Glas*. Join the Tags of the Verse together,

Above all Hills, down thither prone his flight.

267. *Down thither in flight He speeds.*] The Author gave it,

Down thither prone his flight He speeds.

V. 269. *Now on the polar winds, &c.*] When our Editor once begins with his Similitudes, he knows not when to leave off ; but still blunders on, through Sense or Nonsense. *Milton* said, *Raphael sail'd between Worlds and Worlds*, wisely steer'd through the vacuous Aether that lay between them. But the Editor, in Contradiction, tells

- A Seraph wing'd. Six wings he wore, to shade
 His lineaments divine; the pair that clad
 Each shoulder broad, came mantling o'er his breast
 280 With regal ornament; the middle pair
 Girt like a starry Zone his waste, and round
 Skirted his loins and thighs with downy Gold
 And colours dip'd in Heav'n; the third his feet
 Shadow'd from either heel with feather'd mail
 285 Sky-tinctur'd grain. * *Like Maia's Son* he stood,
 And shook his Plumes, that Heav'nly fragrance fill'd
 The circuit wide. Straight knew him all the Bands
 Of Angels under watch; and to his state,
 And to his message high in honour rise:
 290 For on some message high they guess'd him bound.
 Their glittering Tents he pass'd, and now is come
 Into the blissful field, through Groves of Myrrh,
 And *flouring* Odours, Cassia, Nard, and Balm; *Ambrosial*
 A Wilderness of Sweets: for Nature here
 295 Wanton'd as in her prime, and plaid at will
 Her Virgin Fancies, pouring forth *more sweet,* *profuse,*
 * *With gracefull meen*

Wild

tells us, He sail'd *sometimes on the Polar winds*; which Winds could not exist, but *within* those Worlds. And then, when he came so near the Earth, *as Eagles use to soar*, he took the Shape of a *Phoenix*; and three Verses are bestow'd on the Story of this *Phoenix*. But why that Shape, good Master Editor? Why, says he, to deceive *all the Fowls*, who look and gaze at him as a true one. Was that a Whim fit for an Archangel, sent from Heaven to Earth on so important a Commission? Is not this rare trifling? and among so many real Birds of grand Magnitude and fine Feather, could none content you but a *Phoenix*, a fictitious Nothing, that has no Being but in Tale and Fable?

V. 276. *He lights, and to his proper shape returns.*] When the Editor had once made a *Phoenix* of *Raphael*, in consequence he here *returns him to his proper Shape*. But the Author must have given it thus, or in some like Words;

*He lights, and IN THAT NEARER VIEW APPEARS
 A Seraph wing'd.*

V. 285. *Like Maia's Son he stood.*] The Editor's Finger again. How could *Raphael* stand like *Mercury*, when all their *Insignia* were different? The One had Six Wings connatural to him; the Other a Shape Human, but *put on* a winged Cap, and a winged Pair of Shoes. And why a Divine Narrative polluted thus with Fable and Lye? Rather thus; WITH GRACEFULL MEEN *he stood*;
 Or, *Majestic there he stood*; or some such way.

V. 286. *And shook his Plumes, that Fragrance.*] *Ambrosiaque comae divinum vertice odorem
 Spiravere.*

V. 293. *And flouring Odors.*] *Odorous Flours* is common Sense and Language; but *flouring Odours* is Affectation extravagant. I suspect He gave it, nor are the Letters very remote,
 AMBROSIAL Odours, Cassia, Nard, and Balm;

V. 296. *Pouring forth more sweet.*] *More sweet*, than what? Nothing: for the Comparison is drop'd.

- Wild above Rule or Art enormous bliss.
 Him through the spicy Forest onward come
Adam discern'd; as in the door he sat
 300 Of his cool Bowr, while now the mounted Sun
 Shot down direct his fervid Rays to warm
 Earth's inmost womb, more warmth than *Adam* needs.
 And *Eve* within, due at her hour prepar'd
 For dinner savoury fruits, of taste to please
 305 True appetite, and not disrelish thirst
 Of nectarous draughts between, from milky stream,
 Berry or Grape: to whom thus *Adam* call'd:
 Hasten hither, *Eve*; and worth thy sight behold
 Eastward among those Trees, what glorious shape
 310 Comes this way moving; seems another Morn
 Ris'n on mid-noon: some great behest from Heav'n
 To Us perhaps he brings, and will vouchsafe
 This Day to be our Guest. But go with speed,
 And what thy stores contain, bring forth; and pour
 315 Abundance, fit to honour and receive
 Our Heav'nly Stranger: well we may afford
 Our givers their own gifts, and large bestow
 From large bestow'd; where Nature multiplies
 Her fertil growth, and by disburd'ning grows
 320 More fruitful: which instructs us not to spare:
 To whom thus *Eve*: *Adam*, earth's hallow'd mold,
 Of God inspir'd; small store will serve, where store *stores*
 All seasons ripe for use hangs on the stalk;
 Save what by frugal storing firmness gains
 325 To nourish, and superfluous moist consumes.

But

drop'd. He must have given it,
Pouring forth PROFUSE.
 As IV. 243.
But Nature boon Pour'd forth profuse.

V. 299. *As in the Door he sat.*] So *Abraham*,
Genesis xviii. 1. *Sat in the Tent-door in the heat of the*
Day, when he was visited by three Angels. From
 that Passage our Poet form'd this Incident.

V. 322. *Small store will serve.*] *Eve* said it,
Small STORES; in return to the 314 Verse, *And*
what thy Stores contain.

V. 326. *Each bough and brake.*] *Eve* was like
 to be a wife Caterer, if she gather'd her Provi-
 sions from *Brakes*. But she said it,
And from each bough and BRANCH.

V. 333.

But I will haste; and from each bough and *brake, branch,*
 Each Plant and juiciest Gourd, will pluck such choice
 To entertain our Angel guest; as He
 Beholding shall confess, that Here on Earth
 330 God hath dispens'd his Bounties as in Heav'n.
 So saying, with dispatchful looks in haste
 She turns, on hospitable thoughts intent:
 What *Choice* to chuse for delicacy best; *Fruits*
 What Order so *contriv'd*, as not to mix *contrive,*
 335 Tastes, not well join'd; inelegant; but bring
 Taste after taste upheld with kindest Change:
 Bestirs her then, and from each tender stalk
Whatever Earth all-bearing Mother yields *What since the*
 In *India* East or West, or middle shore
 340 In *Pontus* or the *Punic* Coast, or where
Alcinous reign'd; fruit of all kinds, in coat
 Rough or smooth rin'd, or bearded husk, or shell
 She gathers, Tribute large; and on the bord
 Heaps with unsparing hand. For drink the Grape
 345 She crushes, inoffensive must, and meaths
 From many a berry', and from sweet kernels press'd
 She tempers dulcet creams: nor these to hold
 Wants *her* fit vessels pure; then strows the ground *she*
 With Rose and Odours from the shrub unfum'd.
 350 Mean while our Primitive great Sire, to meet
 His God-like Guest, walks forth; *without* more train *with no*
 Accompany'd than with his own compleat
 Perfections. In himself was all his state;
 More solemn, than the tedious pomp that waits

On

V. 333. *What Choice to chuse.*] To chuse Choice, is worse than I will call it. Better thus with Simplicity; *What FRUITS to chuse.*

V. 334. *What Order so contriv'd.*] If this be admitted, we must admit not only to chuse Choice, but to chuse Order. But the Author certainly gave it, *What Order so CONTRIVE.*

V. 338. *Whatever Earth.*] Rather thus;

What SINCE the Earth all bearing Mother yields. Paradise had all good things together, what since are dispers'd in several Climes.

V. 351. *Without more train-----than with his own.*] *Without more than with* is a Soloecism. It should be, *Without more train, than his own compleat Perfections, With* being expung'd. But He gave it, *WITH NO more train, than with, &c.*

V. 359.

- 355 On Princes, when their rich retinue long
 Of Horses led, and Grooms besmear'd with Gold
 Dazles the croud, and sets them all agape.
 Nearer his presence, *Adam* though not aw'd,
 Yet with submits approach and reverence *meek*, *meet,*
- 360 As to [*a*] Superior nature bowing low,
 Thus said: Native of Heav'n; for other place
 None can than Heav'n such glorious shape contain:
 Since by descending from the Thrones above,
 Those happy places thou hast deign'd awhile
- 365 To want, and honour these: vouchsafe with us
 Two only, who yet by sov'rain gift possess
 This spacious *ground*, in yonder shady Bowr *round*
 To rest; and what the Garden choicest bears
 To *fit* and tast, till this meridian heat *see*
- 370 Be over, and the Sun more cool decline.
 Whom thus th' Angelic Virtue answer'd mild:
Adam, I therefore came; nor art thou such
 Created, or such place hast here to dwell,
 As may not oft invite, though Spirits of Heav'n,
- 375 To visit thee: lead on then where thy Bowr
 O'ershades; for these mid-hours, till Evening rise,

I

V. 359. *And reverence meek.*] The Author gave it,

Yet with submits approach, and reverence MEET,
As to superior Nature.

Due reverence, as to superior Endowments.

V. 367. *Possess This spacious ground.*] *Ground* is too low a Word, and implies that they were to dig and delve in Paradise, as afterwards they did in common Earth. The Author gave it,

By sov'rain gift possess This spacious ROUND.

As it is describ'd, VIII. 304.

A Circuit wide, inclos'd with goodliest Trees.

OR GROVE; as VII. 537.

He brought thee into this delicious Grove.

V. 368. *And what the Garden bears To sit and tast.*] In the natural order, *To sit, and tast what the Garden bears* is passable. But as the Words are here inverted, *To sit* becomes absurd. The Author gave it better,

To rest, and what the Garden choicest bears
To SEE and tast.

So *Eve* says, v. 328.

Our Angel Guest, as He

Beholding shall confests.

And VII. 539.

Delectable both to behold and tast.

After *Resting* to add *Sitting* is a doubled Impertinence.

V. 378. *That like Pomona's Arbour smil'd.*] Lucky for this Editor, that he's hitherto unknown, and consequently ever like to be so. He's always grafting into the Poem his *Likenesses*. Here's *Pomona* brought in for a *Likeness*, and presently again, *Wood-Nymphs*, and Three *Goddeesses*. Throw but away his silly Insertions, *Pomona's Arbour*, and *fragrant Smells*; and the Author's true Words, pick'd up, like *Hippolytus's* scatter'd Limbs, compose a numerous Verse:

So to the Sylvan Lodge

They

I have at will. So to the Sylvan Lodge
 They came, that [*like Pomona's Arbour*] smil'd
 With flourets deck'd [*and fragrant smells;*] but Eve
 380 Undeck'd, save with her self, *most* lovely fair
 [*Than Wood-Nymph, or the fairest Goddess feign'd*
Of Three that in Mount Ida naked strove,]
 Stood to' entertain her guest from Heav'n: no veil
 She needed, Virtue-proof; no thought infirm
 385 Alter'd her cheek. On whom the Angel Hail
 Bestow'd, the holy salutation us'd
 Long after to blest'd Mary, second Eve:
 Hail, Mother of Mankind; whose fruitful Womb
 Shall fill the World more numerous with thy Sons, Race,
 390 Than with these various fruits the Trees of God
 Have heap'd this Table. Rais'd of grassy turf *stor'd this Garden.*
 Their Table was, and mossy seats had round;
 And on her ample Square from side to side
 All Autumn pil'd; though Spring and Autumn here
 395 Danc'd hand in hand: [*A while discourse they hold;* *Met dancing*
No fear lest Dinner cool;] when thus began
 Our Author: Heav'nly stranger, please to taste
 These bounties which our Nourisher, from whom

All

They came, that smil'd with Flourets deck'd, but Eve

Undeck'd, save with her self, most lovely fair.
 This apt Composure plainly detects the Interpo-
 lation. And does not, *With flourets deck'd, but*
Eve undeck'd, so closely cohere, as not to be part-
 ed? why come *fragrant Smells* between? *Eve* did
 not use Ointments and Perfumes, as *Homer's* God-
 desses did.

V. 381. *Than Wood-nymph or the fairest Goddess feign'd.* We have already acknowledg'd our Edi-
 tor's Gift of this Distich. He's so candid here,
 as to tell us his *Three Goddesses* were but *feign'd*.
 Why then do you bring them in; unless you de-
 sign to insinuate, that *Eve's* Beauty, nay her ve-
 ry Person too, are equally a Fiction?

V. 389. *Shall fill the World more numerous with thy Son.* Why Sons on'y? If all her Children

were of that Sex, She would never be a Grand-
 mother; nor her Progeny numerous. No doubt,
 he design'd it, *More numerous with thy RACE.*

V. 391. *Have heap'd this Table.* One Meal
 for three Persons could not have such Variety as
 to make a fit Comparison for the Numerousness
 of all Human Race. I suppose the Author de-
 sign'd it, *Have stor'd this Garden.*

V. 395. *A while Discourse they hold; No fear lest*
Dinner cool. How could the Editor, in so serious
 and solemn a Scene, descend to that trifling Re-
 mark, *That there was no fear of Dinner cooling?*
 For that it's His hand here, and not *Milton's*, he
 discovers by his usual Blundering. The Angel
 and Adam *hold discourse a while;* and afterwards
Adam thus began. If he then *began,* he had not
 discours'd before. Join the broken Verse thus;
 MET DANCING hand in hand: when thus began.

All perfect good unmeasur'd out descends,
 400 To Us for food and for delight hath caus'd
 The Earth to yield; unsavoury food perhaps
 To Spiritual natures: only This I know,
 That one Celestial Father gives to all.

To whom the Angel: Therefore what he gives
 405 (Whose praise be ever sung) to Man in part
 Spiritual, may of purest Spirits be found to
 No' ingrateful food: and food alike those pure
 Intelligential substances require,
 As doth your Rational; and both contain
 410 Within them every lower faculty
 Of Sense, whereby they hear, see, smell, touch, tast,
 Tasting concoct, digest, assimilate,
 And *corporeal* to incorporeal turn. corporeal

For know, what ever was created, needs
 415 To be sustain'd and fed: [*of Elements*
The grosser feeds the purer, Earth the Sea,
Earth and the Sea feed Air; the Air those Fires
Ethereal, and as lowest first the Moon:
Whence in her visage round those Spots, unpurg'd
 420 *Vapours not yet into her substance turn'd.*
Nor doth the Moon no nourishment exhale
From her moist Continent to higher Orbs.
The Sun, that Light imparts to all, receives

From

V. 413. *And corporeal to incorporeal turn.* He gave it, *And CORPORAL*, as hereafter, v. 496.

And from these corporal nutriment.

And v. 573. *By lik'ning spiritual to corporal forms.*

V. 415. *Of Elements The grosser feeds the purer.* Our Author should have taken great Care, what Notions, what Points of Philosophy, he put into the Mouth of an Archangel. Not to examine what he has said here, *Know, that whatever was created, even Spirits Immortal, needs to be sustain'd and fed.* This Doctrine may pass in Heaven, where Nectar and Ambrosia are always in plenty: but how will it do in Hell? If the Devils want feeding, our Author made poor Provision for

them in his Second Book; where they have nothing to eat but *Hell-fire*; and no danger of their *Dinner cooling*. To pass this over; yet what he subjoins, from a Catch in *Anacreon*, 'H γῆ μέλαινα πίνει' &c. paraphras'd by Mr. Cowley, is not to be born. Our Air, our Atmosphere, he says, *feeds the Moon first* as the lowest of Planets. Thin Diet for her truly, and thinner for those above her: for before the Highth of Her Orb, it's a million times thinner than on the top of the *Andies*, where no Animal can breath. But, ἐν δὲ καὶ μύρον, to mend the Matter; he adds a fine observation on it; *Thence, says he, those Spots are seen in the Moon's Visage, which are Vapours unpurg'd, not yet turn'd into her Substance.* I find, She has

From all his alimential recompense

- 425 *In humid Exhalations; and at Ev'n*
Sups with the Ocean:] tho' in Heav'n the Trees
 Of Life ambrosial frutage bear, and vines
 Yield Nectar; though from off the boughs each Morn
 We brush mellifluous Dews, and find the ground
 430 Cover'd with pearly grain: yet God hath here
 Varied his bounty so with new delights,
 As may compare with Heaven; and to tast
 Think not I shall be nice. So down they sat,
 And to their viands fell; nor seemingly
 435 The Angel, nor in mist, the common gloss
 Of Theologians; but with keen dispatch
 Of Real hunger, and concoctive heat
 To transubstantiate: what redounds, transpires
 Through *Spirits* with ease. Nor wonder; if by Fire *Pores*
 440 Of sooty coal th' Empiric Alchymist
 Can turn or holds it possible to turn
 Metals of drossiest Ore to perfect Gold
 As from the Mine. Mean while at Table *Eve*
 Minister'd naked, and their flowing cups
 445 With pleasant liquors crown'd. O innocence
 Deserving Paradise! if ever, Then,
 Then had the Sons of God excuse to' have been
 Enamor'd at that sight: but in those hearts

Love

has a poor Stomach or a very slow Digestion; for her Food, the very same Spots, have stood upon her Table untouch'd for Thousands of Years, ever since this Angel then spied them. Well, but though the Moon in so many Ages has eat so little her self; yet she has out of her *Moisture* fed the Higher Stars, and the Sun too is fed by *humid Exhalations*. This is *Anacreon* exactly:

*The Sun himself, as one would guess
 By' his drunken fiery Face no less,
 Drinks up the Sea; and when that's done,
 The Higher Stars drink up the Sun.*

But above all, thank our Editor for That, *The Sun* every Evening *sups with our Ocean*: no doubt of it; and, as the Poets vouch, *Thetis* washes and rubs

down his Horses. But this Sun, methinks, is but a Canibal sort of Guest, to swallow up his own Host. I own, to see such Stuff as This, deliver'd by an Archangel, raises my Indignation;

Indignor, quandoque bonus dormitat Homerus.
 But I hold to that Point, that *Homer* himself did not write This, but *Choerilus* his Editor. Tack the disjoin'd Verse together thus;

To be sustain'd and fed: tho' in Heav'n the Trees.

V. 439. *What redounds, transpires Through Spirits with ease.]* Through *Spirits* may be defended by a tenacious Textuary. But yet I presume, the Author gave it, *Transpires*

Through PORES with ease.

Y 2

V. 458.

Love unlibidinous reign'd; nor jealousy

450 Was understood, the injur'd Lover's Hell.

Thus when with meats and drinks they had suffic'd,

Not burden'd Nature; sudden mind arose

In *Adam*, not to let th' occasion pass

Giv'n him by this great conference, to know

455 Of things above this World, and of their Being

Who dwell in Heav'n: whose excellence he saw

Transcend his own so far; *whose* radiant forms,

those

Divine effulgence: [*whose high Power so far*

Exceded human,] and his wary speech

460 Thus to th' Emphyreal Minister he fram'd:

Inhabitant with God; now know I well

Thy favour, in this honour done to Man;

Under whose lowly roof thou hast vouchsaf'd

To enter, and these earthly fruits to tast:

465 Food not of Angels; yet accepted so,

As that more willingly thou couldst not seem

At Heav'n's high feasts to' have fed: yet what compare?

To whom the winged Hierarch reply'd:

O *Adam*, One Almighty is, from whom

470 All things procede, and up to him return,

If not deprav'd from good; created all

Such to perfection, one first Matter all,

Indu'd with various Forms, various degrees

Of Substance, and in things that live, of Life;

475 But more refin'd, more spirituous, and pure:

As nearer to Him plac'd or nearer tending

Each in their several active Spheres assign'd,

Till Body up to Spirit work, in bounds

Proportion'd to each kind. So from the root

Springs

V. 458. *Whose high Power so far Exceded Human.*] Another Insertion of the Editor's, to keep perhaps his Hand in use. Milton had said in the Line before,

Whose Excellence he saw Transcend his own so far.

What occasion then to repeat this Thought again, in meaner Expression? *Excellence* is a higher Idea, than *Power*; *Transcend*, than *excede*: *Adam's own* includes all *Human*: and *so far* twice over in two continued Lines is worthy of the Editor only.

Put

- 480 Springs lighter the green stalk; from thence the leaves
 More airy; last the bright consummate flour
 Spirits odorous breaths: flours and their fruit
 Man's nourishment, by gradual scale sublim'd
 To vital Spirits aspire, to animal,
 485 To intellectual; give both life and sense,
 Fancy and understanding: whence the Soul
 Reason receives, and Reason is her Being,
 Discursive, or Intuitive: discourse
 Is ofttest yours, the latter most is ours;
 490 Differing but in degree, of kind the same.
 Wonder not then, what God for You saw good,
 If I refuse not; but convert, as Ye,
 To proper substance: time may come when Men
 With Angels may participate, and find
 495 No inconvenient Diet, nor too light Fare.
 And from these corporal nutriments perhaps
 Your bodies may at last turn all to Spirit,
 Improv'd by tract of time, and wing'd ascend
 Ethereal, as We; or may at choice
 500 Here or in Heav'nly Paradises dwell:
 If ye be found obedient, and retain
 Unalterably firm his love entire,
 Whose progeny you are. Mean while enjoy
 Your fill what happiness this *happy* state
 505 Can comprehend, incapable of more.
 To whom the Patriarch of mankind reply'd:
 O favourable spirit, propitious guest;
 Well hast thou taught the way that might direct
 Our knowledge, and the scale of Nature set
 510 From center to circumference: whereon

earthly

In

Put the broken Verse together thus;
 THOSE radiant forms,
 Divine Effulgence: and his wary Speech.

V. 504. *What happiness this happy state.*] I'll

excuse the Identity of the Words: but considering the Hint given before, *If ye be found obedient*, which stuck in Adam's Mind, and is insisted on in his Reply; I doubt not, but the Poet design'd it thus; *What Happiness this EARTHLY state.*

V. 528.

In contemplation of created things
 By steps we may ascend to God. But say,
 What meant that caution join'd, *If ye be found*
Obedient? Can we want obedience then

515 To Him; or possibly his love desert?
 Who form'd us from the dust; and plac'd us here
 Full to the utmost measure of what bliss
 Human desires can seek or apprehend.

To whom the Angel: Son of Heav'n and Earth,
 520 Attend: That thou art happy, owe to God;
 That thou continu'st such, owe to thy Self,
 That is, to thy obedience; therein stand.

This was that caution giv'n thee; be advis'd.
 God made thee Perfect, not Immutable;
 525 And Good he made thee, but to Persevere
 He left it in thy pow'r; ordain'd thy will
 By nature Free, not over-rul'd by Fate
Inextricable, or strict necessity:

Inexorable

Our voluntary service he requires,
 530 Not our necessitated: such with Him
 Finds no acceptance, nor can find: for how
 Can hearts, not free, be try'd whether they serve
 Willing or no? who Will but what they must
 By Destiny, and can no other chuse.

535 My self and all th' Angelic Host, that stand
 In sight of God enthron'd, our happy state
 Hold, as Ye yours, while our obedience holds:
 On other surety none. Freely we serve,
 Because we freely love, as in our Will

540 To love or not; in this we stand or fall.
 And some are fall'n, to disobedience fall'n,

And

V. 528. *By Fate Inextricable.*] That *Epithet* rather belongs to Mazes and Labyrinths, or Confinements supported with Art and Slight; not to the stable and universal decrees of Fate. He rather gave it,
By Fate INEXORABLE,
Atque metus omnes & inexorable fatum.

OR, INEVITABLE.

V. 557. *Worthy of sacred silence.*] From Horace,
Utrumque sacro digna silentio
Mirantur umbrae dicere.

And so from Heaven to deepest Hell. O fall,
From what high state of bliss into what woe!

To whom our great Progenitor: Thy words
545 Attentive and with more delighted ear,
Divine instructor, I have heard; than when
Cherubic Songs by night from neighboring Hills
Aereal Music send. Nor knew I not
To be both Will and Deed created free:
550 Yet that we never shall forget to love
Our Maker, and obey Him whose command
Single is yet so just, my constant thoughts
Assur'd me, and still assure. Though what thou tell'st
Hath past in Heav'n, some doubt within me moves;
555 But more desire to hear, if thou consent,
The full relation, which must needs be strange,
Worthy of sacred silence to be heard.
And we have yet large day; for scarce the Sun
Hath finish'd half his journey, and scarce begins
560 His other half in the great Zone of Heav'n.

Thus *Adam* made request; and *Raphael* *Raphael mild,*
After short pause assenting, thus began:

High matter thou enjoins't me, O prime of men,
Sad task and hard: for how shall I relate
565 To human Sense th' *invisible* exploits *ineffable*
Of warring Spirits! how without remorse
The ruin of so many glorious once
And perfect while they stood! how last unfold
The secrets of another world, perhaps
570 Not lawful to reveal! Yet for thy good
This is dispens'd: and what surmounts the reach
Of human sense, I shall delineate so,

By

V. 561. *And Raphael.*] He gave it, *And Raphael* MILD. *Raphael* is a Dissyllable, and *Mild* is his common Character.

V. 565. *How shall I relate th' invisible Exploits.*] The Ideas here do not accord right. He

gave it, *shall I relate*
To human Sense th' INEFFABLE Exploits,
As VI. 297.

Unspeakable; for who, though with the Tongue
Of Angels, can relate?

By lik'ning spiritual to corporal forms,
 As may express them best: though what, if Earth
 575 Be but the shadow of Heav'n? and things therein
 Each to' other like, more than on Earth is thought?
 As yet this World was not; and *Chaos* wild
 Reign'd where these Heav'ns now roll, where Earth now rests
 Upon her Center pois'd; when on a day
 580 (For Time, though in Eternity, apply'd
 To Motion, measures all things durable
 By present, past, and future) on such day
 As Heav'n's great Year brings forth; th' Empyreal Host
 Of Angels by Imperial summons call'd,
 585 Innumerable before th' Almighty's Throne
 Forthwith from all the ends of Heav'n appear'd
 Under their Hierarchs in order bright:
 Ten thousand thousand Ensigns high advanc'd,
 Standards and Gonfalons 'twixt Van and Rear
 590 Stream in the Air, and for distinction serve
 Of Hierarchies of Orders and Degrees;
 Or in their glittering Tissues bear imblaz'd
 Holy Memorials, acts of Zeal and Love
 Recorded eminent. Thus when in Orbs
 595 Of circuit inexpressible they stood,
 Orb within Orb; the Father infinite,
 By whom in bliss imbosom'd sat the Son,
 Amidst *us* from a flaming Mount, whose top
 Brightness had made invisible, thus spake:
 600 Hear all ye Angels, Progeny of Light,
 Thrones, Dominations, Princedoms, Virtues, Powers,
 Hear my Decree, which unrevok'd shall stand.
 This day I have begot whom I declare
 My only Son; and on this holy Hill

Him

V. 598. *Amidst us from a flaming Mount.*
 Through the whole Poem He makes it a real
 Mount; He gave it therefore,
Amidst us from a flaming Mount.

And *Us* is still the properer; as implying that *Ra-
 phael* was one of the Audience; and so tells his
 Narrative with greater Certainty and Authority.

- 605 Him have anointed, whom ye now behold
 At my right hand : your Head I Him appoint;
 And by my Self have sworn, to Him shall bow
 All knees in Heav'n, and shall confess him Lord.
 Under his great Vice-gerent Reign abide
 610 United as one individual Soul
 For ever happy : Him who disobey
 Me disobey; breaks union, and that day
 Cast out from God and blessed Vision, falls
 Into' *utter* darkness deep ingulf'd, his place
 615 Ordain'd without redemption, without end.
 So spake th' Omnipotent ; and with his words
 All seem'd well pleas'd : all seem'd, but were not all.
 That day, as other solemn days, they spent
 In song and dance about the sacred Hill :
 620 Mystical dance, which yonder starry *Sphere*
 Of Planets and of Fix'd in all *her* Wheels
Resembles nearest ; mazes intricate,
 Eccentric, intervolv'd ; yet regular
 Then most, when most irregular they seem :
 625 And in their motions Harmony divine
 So smooths her charming tones, that God's own ear
 Listens delighted. Ev'ning now approach'd ;
 For we have also' our Ev'ning and our Morn,
 We ours for change delectable, not need.
 630 Forthwith from dance to sweet repast they turn
 Desirous : all in Circles as they stood,
 Tables are set, and on a sudden pil'd
 With Angels Food ; and rubied Nectar flows,
 In Perl in Diamond and massy Gold,
 635 Fruit of delicious Vines, the growth of Heav'n.
 On flours repos'd, and with fresh flourets crown'd,

outer

*Spheres
 their
 Resemble*

They

V. 620. *Which yonder starry Sphere.*] In our Poet's Notion, though all the Fix'd Stars are suppos'd to be in one Sphere; yet the Planets are in different Spheres, from them and each other.

Therefore He gave it,
While yonder starry SPHERES
Of Planets and of Fix'd in all THEIR Wheels
 RESEMBLE nearest.

- They eat, they drink, and *in communion* sweet *with refection*
[Quaff immortality and joy, secure
Of surfeit where full measure only bounds
 640 *Excess,*] before th' all-bounteous King, who showr'd *Are fill'd,*
 With copious hand, rejoicing in their joy.
 Now when ambrosial Night with clouds exhal'd
 From that high Mount of God, whence light and shade
 Spring both, the face of brightest Heav'n had chang'd
 645 To grateful Twilight (for Night comes not there
 In darker veil) and roseat Dews dispos'd
 All but the unsleeping eyes of God to rest;
 Wide over all the Plain, *[and wider far*
Than all this globous Earth in Plain out spread,
 650 *(Such are the Courts of God)]* th' Angelic throng *throngs*
 Dispers'd in Bands and Files their Camp extend
 By living Streams among the Trees of Life,
 Pavilions numberless; and sudden rear'd, *rear,*
 Celestial Tabernacles, where they slept
 655 Fan'd with cool Winds; save Those who in their course
 Melodious Hymns about the sov'rain Throne
 Alternate all night long. But not so wak'd *slept*
Satan;

V. 639. *Secure Of surfeit, where full measure only bounds Excess.* What's the Import of *only bounds excess*, is difficult to conceive. Is that the meaning, that full measure only *bounds*, sets rules and bounds to, disallows, forbids excess? If that's the Sense, and I can see no other, how then are they *secure of surfeit*? At this rate, not *Full measure*, but their own Temperance and Discretion, *bounds excess*. I think the Sentence would be clearer thus;

Secure
Of Surfeit, where full measure NEVER KNOWS
Excess: Left indefinitely, whether to the Nectarine Drink, or the Angelical Constitutions.

I had writ this, before it came into my Mind, that this Passage was an Alteration made in the second Edition, publish'd 1674. It came thus at first from the Author,

They eat, they drink, and with refection sweet
Are fill'd, before th' all bounteous King.
 This is right and irreprehensible: but one may puzzle long enough to find Sense in the Lines inserted. *Quaff Immortality and Joy*; as the Dead

Ghosts drink Oblivion in Lethe, *Et longa oblivia potant*. But the Draught of Lethe caus'd that Oblivion; and did the Liquors here, that the Angels *quaff*, produce their Immortality? Were they not possess'd of it before, by Nature and their Creation? And what does the Insertor mean, by *Secure of Surfeit*? the Construction requires that it be, *A Surfeit of Immortality*. And is not that pretious Sense? If he will say, he means a *Surfeit* in our common Acceptation, got by too much Eating and Drinking; he must answer several Questions, what his Theory is about Angels? Can an Angel be *drunk* by tipling too much Nectar? Can he by such Intemperance get a *Fever* or a *Dropsy*? Away with such a hardy Editor, that not content with his former Exploits, must pollute the second Edition too: wherein he has made one Alteration I. 505. and three Insertions; this here, Another XI. 484. a Third XI. 551. and they all Four impertinent and wrong; as hath and will be shewn in their Places.

- Satan*; so call him now, his former name
Is heard no more in Heav'n; He of the First,
660 If not the First Arch-Angel, great in Pow'r,
In favour and preeminence, yet fraught
With envy' against the Son of God that day
Honour'd by his great Father, and proclaim'd
Messiah King anointed, could not bear
665 Thro' Pride that sight, and thought himself impair'd.
Deep malice thence conceiving and disdain,
Soon as mid Night brought on the dusky hour
Friendliest to sleep and silence, He resolv'd
With all his Legions to dislodge, and leave
670 Unworship'd, unbey'd the Throne supreme
Contemptuous; and his next Subordinate
Awak'ning, thus to Him in secret spake:
Sleep'st thou, Companion dear, what sleep can close
Thy eye-lids? and remembrest what Decree
675 Of yesterday so late hath past the lips
Of Heaven's Almighty? Thou to Me thy thoughts
Wast wont, I mine to Thee was wont to' impart;
Both waking we were One: how then can now

Thy

V. 642. *Ambrosial Night.*] Literally from *Homer*,
'*Ἀμειβόμενος δὴ αὖ νύκτα*.

V. 648. *And wider far Than all this globous
Earth in Plain out spread.*] Join the two Frag-
ments of Verse together, and let the Editor eat
the Ordure he has thrown in between them,

*Wide over all the Plain th' Angelic Throngs
Dispers'd in Bands and Files.*

This globous Earth, says he, *in Plain out spread*.
Was this to instruct *Adam*, or to puzzle him? Un-
less he knew the Length of the Earth's Diameter
(which how should he yet know?) he could have
no just Notion, How *wide a Plain* the round Sur-
face of the Earth *so outspread* would make. *Adam*
had a due Conception before of the *wideness* of
Heaven's Plain; and the Angel had sufficiently
hinted it already; without this affected Stuff, like
some boasting Traveller that aims to raise his
Hearer's amazement.

V. 650. *Angelic Throng.*] The Author gave it,

Angelic THRONGS, and v. 653. *sudden REAR*, as
before *Extend*.

V. 657. *Alternate all night long.* But not so
wak'd.] *Alternate melodious Hymns*; where *Alter-*
nate is a Verb, in the *Latin Use*, *Alternare*. If
any like the Adjective *Alternate* better, as more
frequent in *English*, they may read it,

Alternate all night SING.

But not so wak'd *Satan*: That wak'd must be re-
fer'd to those that watch'd all Night hymning.
But I believe the Poet gave it,

But not so SLEPT *Satan*,

As all the rest slept san'd with cool Winds, save
those fewer whose Course it was to watch about
the Throne. And the Sequel shews *Satan* was not
that Night one of the Course; when he speaks to
Belzebub, *Sleep'st thou, Companion dear?* But not so
slept *Satan*: *Δία δ' ἔκ' ἔχε νύκτα μὲν ὕπνῳ*.

V. 674. *Thy eye-lids? and remembrest.*] The Au-
thor design'd it, who remembrest.

Z 2

V. 700.

- Thy sleep dissent? new Laws thou seest impos'd;
 680 New Laws from Him who reigns new Minds may raise
 In Us who serve; new Counsels, to debate
 What doubtful may ensue: more in this place
 To utter is not safe. Assemble Thou
 Of all those Myriads which we lead the *chief*; *Chiefs;*
 685 Tell them that by command, ere yet dim Night
 Her shadowy cloud withdraws; I am to haste,
 And all who under Me their Banners wave,
 Homeward with flying march, where we possess
 The Quarters of the North: there to prepare
 690 Fit entertainment to receive our King
 The great *Messiah*, and his new commands;
 Who speedily through all the Hierarchies
 Intends to pass triumphant, and give Laws.
 So spake the false Arch-Angel, and infus'd
 695 Bad influence into th' unwary breast
 Of his Associate. He together calls,
 Or several one by one, the regent Pow'rs,
 Under Him regent; tells, as he was taught,
 That the most High commanding, now ere Night,
 700 Now ere dim Night *had disincumber'd* Heaven, *shall disincumber*
 The great Hierarchal Standard was to move:
 Tells the suggested cause; and casts between
 Ambiguous words and jealousies, to sound
 Or taint integrity: but all obey'd
 705 The wonted signal and superior voice

Of

V. 700. *Now ere dim Night had disincumber'd Heaven.*] He must have given it, for it was then about Midnight, SHALL DISINCUMBER Heaven.

V. 708. *As the Morning Star that guides The starry flock.*] Morning Star and Evening Star is one and the same Star: yet what may be said of it in the one respect, may not be said of it in the other. As Morning Star, it does not guide the starry Flock, for it goes off the hindmost; as Evening Star, it guides them, and comes formost.
 V. 166. *Fairest of Stars, last in the train of Night.* He must therefore have design'd it here, EVENING

Star: but because Star and Starry Flock does not show Poetic Ornament; let it rather be varied thus;

His count'nance BRIGHT, LIKE HESPERUS, that guides

The Starry Flock.

V. 709. *And with Lies Drew after him.*] In this Reading the Construction will be, *His countenance allured and drew them with Lies.* He is the Father of Lies indeed, if not his Tongue, but his Countenance spoke them. The Author gave it, And his Lies.

V. 710.

- Of their great Potentate; for Great indeed
 His name, and High was his degree in Heaven.
 His count'nance, *as the Morning Star* that guides *bright, as Hesperus*
 The starry flock, allur'd them; and *with* Lies *his*
 710 Drew after him [*the*] third part of Heaven's Host.
 Mean while th' Eternal eye, whose sight discerns, *, He*
 Abstrusest thoughts, from forth his holy Mount
 And from within the Golden Lamps that burn
 Nightly before him, saw without their Light
 715 Rebellion rising; saw in whom, how spread
 Among the sons of Morn; what Multitudes
 Were banded to oppose his high Decree:
 And smiling to his only Son thus said:
 Son, Thou in whom my glory I behold
 720 In full resplendence, Heir of all my might;
 Nearly it now concerns us to be sure
 Of our Omnipotence, and with what Arms
 We mean to hold what anciently we claim
 Of Deity or Empire: such a Foe
 725 Is rising, who intends to' erect his Throne
 Equal to ours, throughout the spacious North;
 Nor so content, hath in his thought to try
 In battel, what our Pow'r is or our Right.
 Let us advise, and to this hazard draw
 730 With speed what force is left, and all imploy
 In our defense; lest unawares we lose
 This our high place, our Sanctuary, our Hill.

To

V. 710. *Drew after him the third part of Heaven's Host.*] Very bad Measure. To make it more tolerable, cast out THE.

Drew after him third part of Heaven's Host.

V. 711. *Mean while th' Eternal Eye, whose Sight discerns.*] I have observ'd before, that those are the most dangerous Faults, that nearest approach to good Sense. How many may be cheated with this Reading, *Eternal Eye?* when there follows, *Whose Sight discerns*, and, *Saw without their Light.* But the Cheat appears within Eight Lines,

And smiling to his only Son thus said.

Did this Eye smile, and say the following Speech? Excellent Poet! no Nonsense will stick upon Him, when he is not involv'd with his Editor or Printer. Here he gave it right, but Printer or Hearer mistook him,

Mean while, th' Eternal, HE whose Sight discerns Abstrusest Thoughts.

Th' Eternal, *absoluté*, like *Th' Almighty*; a Title of God, that almost reigns alone in all the French Devotions.

V. 734.

- To whom the Son with calm aspect and clear,
Light'ning Divine, ineffable, serene, *Brightness*
 735 Made answer: Mighty Father, Thou thy foes
 Justly hast in derision; and secure
 Laugh'st at their *vain* designs and tumults vain, *fond*
 Matter to Me of Glory, whom their Hate
 Illustrates; when they see all Regal Pow'r
 740 Giv'n Me to quell their pride; and in event
 Know, whether I *be dextrous* to subdue *prove able*
 Thy Rebels, or be found the *Worst* in Heaven. *least*
 So spake the Son; but *Satan* with his Pow'rs
 Far was advanc'd on winged speed; an Host
 745 Innumerable, as the Stars of Night
 Or Stars of Morning Dew-drops; which the Sun
 Impearls on every leaf and every flour.
 Regions they pass'd, and mighty Regencies
 Of Seraphim and Potentates and Thrones
 750 In their *triple Degrees*, [*Regions to which* *Triplicities*
All thy Dominion, Adam, is no more
Than what this Garden is to all the Earth,
And all the Sea, from one entire Globose
Stretch'd into Longitude;] which having pass'd
 755 At length into the limits of the North

They

V. 734. *Light'ning Divine.*] *Light'ning* is an improper Word here, whether it be taken as a Substantive or as a Verb: if a Verb, he would rather have said SHINING: if a Substantive, which seems the better Construction, he must rather say it, BRIGHTNESS Divine, ineffable, serene.

V. 737. *Vain designs and tumults vain.*] 'Tis confess'd Jejunity of Stile, to use *Vain* here twice: though the Rule is not without its Exceptions. He must design it, WEAK OR FOND *designs*; as VI. 90.

But their Thoughts prov'd fond and vain.

V. 741. *Know, whether I be dextrous to subdue.*] I wonder by what trick *Dextrous* crept in here; insinuating, as if he would *subdue* them by Slight and Stratagem, and not by open and native Power. The simplest and nearest Word is

the best; *Know whether I PROVE ABLE to subdue.*

V. 742. *Or be found the Worst in Heaven.*] If *Worst* relates to Moral Excellence, the Notion is absurd: if it mean (as it needs must) the *worst* or lowest in Power, then there's a properer Word, which I doubt not the Author gave;

Thy Rebels, or be found the LEAST in Heaven. *Least in Heaven*, an Expression warranted by both *Matthew* and *Luke*, ἡ ἐλάχιστος — μικροτερος ἐν τῇ βασιλείᾳ τῶν ἁγίων.

V. 750. *In their triple Degrees.*] Here's very halting Measure here: the Angels 'tis hop'd kept better in their March. This Notion of *Triples* in all the Oeconomy of Angels is started by *Tasso*, speaking of them, XVIII. 96.

In battel round of Squadrons Three they stood,
And all by Threes those Squadrons ranged were.

And

They came; and *Satan* to his Royal seat,
 High on a Hill far blazing as a Mount
 Rais'd on a Mount, with Pyramids and Tow'rs
 From Diamond Quarries hewn and Rocks of Gold;
 760 The Palace of great *Lucifer*, (so call
 That Structure in the Dialect of men
 Interpreted) which not long after, He
 Affecting all equality with God,
 In imitation of that Mount whereon
 765 *Messiah* was declar'd in sight of Heav'n,
 The *Mountain of the Congregation* call'd.
 For thither he assembled all his Train,
 Pretending so commanded to consult
 About the great reception of their King
 770 Thither to come, and with calumnious *Art*
 Of counterfeited truth thus held their ears.
 Thrones, Dominations, Princedoms, Virtues, Pow'rs,
 If these magnific Titles yet remain
 Not merely titular; since by Decree
 775 Another now hath to himself ingross'd
 All Pow'r and us eclips'd, under the name
 Of King Anointed; for whom all this haste
 Of midnight march, and hurry'd meeting here

Air

This

And by *Spenser*, l. 12, 39.

Like as it had been many an Angel's Voice

Singing before th' Eternal Majesty,

In their Trinal Triplicities on high.

The Fancy was borrow'd from the Schoolmen.

But if we would smooth *Milton's* Measure, we
 may put it. In *TRIPPLICATE Degrees*,

Or in *Spenser's* Word, In their *TRIPLICITIES*.

V. 753. *From one entire Globose Stretch'd into
 Longitude.*] What an insufferable Mortal is this
 Editor of Ours? A little while ago, v. 648. he
 had made the Angel tell *Adam*, *That the Regions
 of Heaven were far wider than all this Earth*, and
 within one Hundred Lines, which in the gravest
 Pronouncing could not take up above six Minutes
 time, he makes him tell him the same thing a-
 gain. Surely, he had a mean Opinion of *Adam's*

Memory; which yet, as his other Faculties, must
 be suppos'd equal at least to those of his Poste-
 rity. But see how prettily he has varied the
 Thought. Before, to describe the Amplitude of
 the Heavenly Regions, he *spread out* all the Earth's
 Surface into a *Plain*; but now he *stretches* the en-
 tire Globose (the whole Solid perhaps he means)
 into *Longitude*. Who can deny, but his *Stretching*
 has quite undone his *Spreading*? Spin out the whole
 Earth into *Long*? An admirable Idea; as if he
 design'd, that all his Angels should dance upon
 the long Rope.

V. 770. *Calumnious Art Of counterfeited Truth.*]

An *Art of Truth* is a new fangled Expression; but
 I believe our Poet adher'd to the Old one, and
 gave it.

An AIR of Truth.

- This* only to consult; how we may best, *Is*
 780 With what may be devis'd of honours new,
 Receive Him coming to receive from Us
 Knee-tribute yet unpaid prostration vile:
 Too much to One: but Double how endur'd?
 To One and to his Image now proclaim'd.
 785 But what, if better counsels might erect
 * *Our minds, and teach us to cast off this Yoke?*
 Will Ye submit your necks, and chuse to bend
 The supple knee? Ye will not, if I trust
 To know you right: or if ye know your selves
 790 Natives and Sons of Heaven, *possess'd* before *oppress'd*
 By none; and if not Equal all, yet Free,
 Equally free: for Orders and Degrees
 Jar not with Liberty, but well consist.
 Who can in reason then or right assume
 795 Monarchy over such as live by right
 His equals? if in Power and Splendor less,
 In Freedom equal: or can introduce
 Law and Edict on Us? who without law
 Err not: much less *for this* to be our Lord, *forethink*
 800 And look for Adoration; to th' abuse
 Of those Imperial Titles, which assert
 Our being ordain'd to govern, not to serve?
 Thus far his bold discourse without controul
 Had audience; when among the Seraphim
 805 *Abdiel*, than whom none with more Zeal ador'd
 * *Our Minds, to quit the Yoke, hard and unjust?*

The

V. 779. *This only to consult.*] The very Context shews, he spoke it,
Is only to consult.

Word *Unjust*, the Reply is out of its Bias. So
 v. 853. *That We were Form'd then, saist thou:*
 that Word was used by *Abdiel*, v. 824.

V. 786. *And teach us to cast off this Yoke.*] The bad Measure may be assisted thus;

Our Minds, to quit the Yoke, hard and unjust?
Unjust ought somewhere to be found in *Satan's* Speech; because *Abdiel* in his Answer says, v. 818, *Unjust, thou saist, Flatly unjust*; and v. 831. *But to grant thee Unjust.* If *Satan* never used here the

4

V. 790. *Natives and Sons of Heav'n, possess'd before.*] *Possess'd* must refer to *Heaven*, as IV. 431.

Creatures that possess Earth, Air, and Sea.
 But the Sense plainly requires a Word, referable to *Natives and Sons*: so that the Poet must have given it,

Sons of Heav'n, OPPRESS'D before By none;
 Never

The Deity' and divine commands obey'd,
 Stood up; and in a flame of zeal severe
 The current of his fury thus oppos'd:

O argument blasphemous, false and proud!
 810 Words, which no Ear ever to hear in Heaven
 Expected; least of all from Thee, Ingrate,
 In place thy self so high above thy Peers.
 Canst Thou with impious obloquy condemn
 The just Decree of God? pronounc'd and sworn,
 815 That to his only Son by right endow'd
 With regal Scepter, every Soul in Heav'n
 Shall bend the knee, and in that honour due
 Confess him rightful King. *Unjust* thou saist,
 Flatly unjust, to bind with Laws the free;
 820 And equal over equals *tó let* reign *set, to*
 One over all with unsucceded pow'r.
 Shalt Thou give Law to God? shalt Thou dispute
 With Him the points of liberty? who made
 Thee what thou art, and form'd the Pow'rs of Heav'n
 825 Such as he pleas'd, and circumscrib'd their Being.
 Yet by experience taught we know how good,
 And of our good and of our dignity
 How provident He is; how far from thought
 To make us less: bent rather to exalt
 830 Our happy state under one Head more near
 United. But to grant it thee *Unjust*,
 That equal over equals Monarch reign:
 Thy Self, though great and glorious, dost thou count,

Or

Never oppress'd or enslav'd till now, but always Free.

we might put it, ASPIRE, PRESUME, or other such Word.

V. 799. *Much less* for this *to be our Lord*.] 'Tis hard to find what *For this* relates to; nor could it so come from the Author. He gave it thus;

Much less FORETHINK *to be our Lord*.

But the Scribe or Printer mistook it. The Series is this: *Who can introduce law and edict on us? much less can he forethink, take it in his Scheme or View, to become our Lord and Master. If we have no regard to the Likeness of the Letters;*

V. 820. *And equal over equals to let reign*.] This *tó let reign*, is both vitious Accent, and grovling Sense. To *bind* with Laws, and to *let* reign, do not accord: *Bind* supposes Injunction from above; *Let* Repugnance and Resistance from below. The Author gave it,

And equal over equals SET, to reign
One over all with unsucceded pow'r.

A a

V. 847,

- Or all Angelic Nature join'd in One,
 835 Equal to Him Begotten Son? by whom
 As by his Word, the mighty Father made
 All Things, ev'n Thee; and all the Spirits of Heav'n
 By him created in their bright degrees;
 Crown'd them with Glory, and to their Glory nam'd
 840 Thrones, Dominations, Princedoms, Virtues, Pow'rs,
 Essential Pow'rs; nor by his Reign obscur'd,
 But more illustrious made: since He the Head
 One of our number thus reduc'd becomes;
 His Laws our Laws; all honour to Him done
 845 Returns our own. Cease then this impious rage
 And tempt not these; but hasten to appease
 Th' incens'd Father, and th' *incens'd* Son; *affronted*
 While Pardon may be found in time besought.
 So spake the Fervent Angel: but his zeal
 850 None seconded, as out of season judg'd,
 Or singular and rash; whereat rejoic'd
 Th' Apostate, and more haughty thus reply'd:
 That We were Form'd then, saist thou? and the work
 Of secondary Hands, by task transferr'd
 855 From Father to his Son? strange point and new!
 Doctrine, which we would know whence learn'd: who saw
 When this Creation was? Remember'st Thou
 Thy making, while the Maker gave thee Being?
 We know no time, when we were not as now;
 860 Know none before us; Self-begot, Self-rai'd
 By our own quick'ning pow'r: when fatal Course
 Had circled his full Orb, the birth mature
 Of this our native Heav'n, Ethereal Sons.

Our

V. 847. *Th' incens'd Father, and th' incens'd Son.*] I suspect, the Author gave it,

Th' incens'd Father, and th' AFFRONTED Son.
 The Father *incens'd* for the Affront on his Son,
 terminating in Himself; the Son *affronted*, but
 not *incens'd*; leaving all Judgment and Vengeance
 to his Father.

V. 865. *Our Own right hand Shall teach us highest deeds.*] From Psalm xlv. 4. *Thine own right hand shall teach thee terrible things.*

Dextra mihi Deus, & telum quod missile libro.

V. 874. *Through the infinite Host.*] The Accent falls in the middle Syllable, *Infinite*. This must
 not

- Our puissance is our Own; our Own right hand
 865 Shall teach us highest deeds, by proof to try
 Who is our equal. Then thou shalt behold,
 Whether by Supplication we intend
 Address, and to begirt th' Almighty Throne
 Beseeching or Besieging. This report,
 870 These tidings carry to th' Anointed King;
 And fly, ere evil intercept thy flight.
 He said; and as the sound of waters deep
 Hoars murmur echo'd to his words applause
 Through the *infinite* Host: nor less for That *rebellious*
 875 The flaming Seraph, fearless though alone
 Encompass'd round with foes, thus answer'd bold:
 O alienate from God, O Spirit accurs'd,
 Forsaken of all good; I see thy fall
 Determin'd, and thy hapless Crew involv'd
 880 In this perfidious fraud, contagion spread
 Both of thy crime and punishment. Henceforth
 No more be troubled how to quit the yoke
 Of God's *Messiah*; those indulgent Laws
 Will not be now vouchsaf'd: other Decrees
 885 Against thee are gone forth without recal:
 That Golden Scepter, which thou didst reject,
 Is now an Iron Rod to bruise and break
 Thy disobedience. Well thou didst advise:
 Yet not for thy advice or threats I fly
 890 These wicked Tents *devoted*; lest the Wrath *devote; but*
 Impendent raging into sudden flame
 Distinguish not: for soon expect to feel
 His Thunder on thy Head, devouring fire:

Then

not be allow'd; but may be mended fifty ways. To keep to this Idea of the multitude of the Host, one may say, *Through MYRIADS NUMBERLESS*. But I had rather stile them from their Crime, than their Number, *Through the REBELLIOUS Host*, or DISLOYAL, SEDUCED, &c. for *Abdiel's* Answer supposes a'l the *Crew* to be already infected with the *Contagion* of *Satan's* Revolt

V. 890. *Tents devoted; lest the Wrath.* The Construction is deficient. The Author gave it, *These wicked Tents DEVOTE; BUT lest the Wrath.* As IX. 901.

Defac'd, deflour'd, and now to Death devote. But lest the Wrath distinguish not; and I innocent being in such wicked Company be punish'd with you. *Δεν δὲ ἀνὴρ, τὰ χαλὰ καὶ τὴν ἀνάτιον ἀτίθω-
 30. Α α 2 V. 907.*

Then who created thee lamenting learn;
 895 When, who can uncreate thee, thou shalt know.
 So spake the Seraph *Abdiel* faithful found,
 Among the faithless faithful only He;
 Among innumerable false unmov'd,
 Unshaken, uneduc'd, unterrify'd,
 900 His Loyalty He kept, his Love, his Zeal:
 Nor number, nor example with Him wrought
 To swerve from truth, or change his constant mind
 Though single. From amidst them forth he pass'd,
 Long way through hostile Scorn; which He sustain'd
 905 Superior, nor of Violence fear'd ought;
 And with retorted scorn his back he turn'd
 On those proud *Tow'rs* to swift destruction doom'd. *Troops*

V. 907. *On those proud Towers to swift destruction doom'd.*] 'Tis confess'd, that Satan's Seat, whither he had assembled his Legions, and where he made his Speech, was adorn'd with *Pyramids and Towers*: but because *Abdiel* had at a great distance from those Towers, *long way past through*

hostile Scorn; and *Destruction to the Towers* is what to them is insensible; I believe the Author gave it,

On those proud Troops to swift destruction doom'd. Those proud Troops, that had so scorn'd and insulted him.

P A R A D I S E L O S T.

B O O K VI.

A LL night the dreadful Angel unpursu'd
 Thro' Heav'n's wide Champain held his way; till Morn
 Wak'd by the circling Hours with rosy Hand
 Unbarr'd the gates of Light. There is a Cave
 5 Within the Mount of God, fast by his Throne;
 Where light and darkness in perpetual round
 Lodge and dislodge by turns, which makes thro' Heav'n
 Grateful vicissitude, like Day and Night:
 Light issues forth, and at the other door
 10 Obsequious Darkness enters, till Her hour
 To veil the Heav'n: tho' darkness there might well
 Seem Twilight here. And now went forth the Morn,
 Such as in highest Heav'n array'd in Gold
 Empyrean: from before her vanish'd Night,
 15 Shot thro' with orient Beams; when all the Plain,
 Cover'd with thick embattled Squadrons bright,
 Chariots and flaming Arms and fiery Steeds
 Reflecting blaze on blaze, first met his view.
 War he perceiv'd, war in procinct; and found
 20 Already known, what He for news had thought
 To have reported: gladly then He mix'd
 Among those friendly Pow'rs, who Him receiv'd
 With joy and acclamations loud, That One,
 That of so many Myriads fall'n yet One
 25 Return'd not lost. On to the sacred Hill

from

They

V. 24. *That of so many Myriads fall'n yet One.*
 The Language is vitious: *Abdiel* was not one of
 the fall'n Myriads. But the Author is innocent

of that Soloecism: He gave it,
That FROM so many Myriads fall'n, yet One
Return'd not lost.

V. 34.

They led him high applauded, and present
 Before the seat supreme; from whence a voice
 From midst a Golden Cloud thus mild was heard:
 Servant of God, well done; well hast thou fought

30 The better fight; who Single hast maintain'd
 Against revolted multitudes the Cause
 Of Truth, in Word mightier than they in Arms;
 And for the testimony of Truth hast born

* *Universal Reproch, far worse to bear*

35 Than Violence: for This was all thy care
 To stand approv'd in sight of God, tho' worlds
 Judg'd thee perverse. The easier conquest now
 Remains thee, aided by this host of friends,
 Back on thy foes more glorious to return,

40 Than scorn'd thou didst depart; and to subdue
 By force, who reason for their Law refuse;
 Right reason for their Law, and for their King
Messiah, who by right of merit reigns.
 Go, *Michael*, of Celestial Armies Prince;

45 And thou in Military prowess next
Gabriel, lead forth to Battel these my Sons
 Invincible; lead forth my armed Saints
 By Thousands and by Millions rang'd for fight:
 Equal in number to that Godless crew

50 Rebellious: Them with Fire and hostile Arms
 Fearless assault; and to the brow of Heav'n
 Pursuing, drive them *out* from God and bliss
 Into their place of punishment, the Gulph

down

* *Scorn and Reproch more difficult*

Of

V. 34. *Universal Reproch.*] The Measure is ab-
 sonous. To cure it, one may put it thus;

SCORN and Reproch, MORE DIFFICULT to bear.
 The Reproch could not be call'd *Universal*, when
 Two Thirds of all the Angels were his Applaud-
 ers. He had pass'd, V. 904. *Long way through*
hostile Scorn.

V. 52. *And to the brow of Heav'n Pursuing drive*

them out.] Drive them out into the Gulph of Tar-
 tarus? This Expression comes short of the Senti-
 ment. Rather thus; Down to the Gulph, than
 Out to it: as VI. 738.

To their prepar'd ill mansion driven down.

V. 55. *His fiery Chaos to receive their fall.*] This
 could not procede from the Poet: He always re-
 presents *Chaos*, as an unbounded Space on the
 Outside

Of *Tartarus*; which ready opens wide
 55 * *His fiery Chaos to receive their fall.*
 So spake the Sov'rain voice; and Clouds began
 To darken all the Hill, and smoke to roll
 In dusky wreaths, reluctant flames, the sign
 Of Wrath awak'd: nor with less dread the loud
 60 Ethereal Trumpet from on high 'gan blow:
 At which command the Powers Militant,
 That stood for Heav'n, in mighty Quadrate join'd
 Of Union irresistible, mov'd on
 In silence their bright Legions, to the sound
 65 Of instrumental Harmony that breath'd
 Heroic Ardor to advent'rous deeds
 Under their God-like Leaders, in the cause
 Of God and his *Messiah*. On they move
 Indissolubly firm; nor obvious Hill,
 70 Nor strait'ning Vale nor Wood nor Stream divides
 Their perfect ranks: for high above the ground
 Their march was; and the passive Air upbore
 Their nimble tread: as when the total kind
 Of Birds, in orderly array on wing,
 75 Came summon'd over *Eden* to receive
 Their names of Thee. So over many a tract
 Of Heav'n they march'd, and many a Province wide
 Tenfold the *length* of this Terrene: at last
 Far in th' Horizon to the North appear'd
 80 From skirt to skirt a fiery Region, stretch'd
 In battailous aspect, and nearer view
 * *Its fiery Jaws; wide to receive them all.*

space

Bristled

Outside of Hell and of this World. *Tartarus* had
 no *Chaos*; and *Chaos* could not be call'd *Fiery*,
Where, Hot, Cold, Moist, and Dry, four Cham-
pions fierce are every moment fighting for the
 Mastery. The Poet design'd it thus:

Opens wide
 ITS fiery JAWS; WIDE to receive THEM ALL,
 So VI. 875.

Hell at last Yawning receiv'd them whole.
Its, not His; as 'tis in Line before Which, not Who.

V. 77. *Province wide Tenfold the length.*] *Wide*
 does not suit so well with *Length*. Rather take a
 Word that expresses both Dimensions,
Tenfold the SPACE of this Terrene.

V. 83.

- Bristled with upright beams innumerable
 Of rigid Spears and Helmets throng'd, and Shields *From*
 Various with boastful Argument portraid,
 85 The banded Pow'rs of *Satan* hasting on
 With furious expedition: for they ween'd
 That self-same day by fight or by surprise
 To win the Mount of God; and on his Throne
 To set the envier of his State, the proud
 90 Aspirer: but their thoughts prov'd fond and vain
 In the mid way. *Though* strange to Us it seem'd *Thing*
 At first, that Angel should with Angel war,
 And in fierce *Hosting* meet; who wont to meet *Jousting*
 So oft in Festivals of joy and love
 95 Unanimous, as Sons of one great Sire
 Hymning th' Eternal Father. But the shout
 Of Battel now began, and rushing sound
 Of onset ended soon each milder thought.
 High in the midst exalted as a God,
 100 Th' Apostate in his Sun-bright Chariot sat,
 Idol of Majesty Divine, enclos'd
 With flaming Cherubim and golden Shields,
 Then lighted from his gorgeous Throne: for now
 'Twixt Host and Host but narrow space was left,
 105 A dreadful *interval*; and Front to Front *interview*;
 Presented stood in terrible array

Of

V. 83. *Beams innumerable Of rigid Spears.*] The Author must have given it,
 FROM rigid Spears and Helmets.

V. 91. *Though strange to Us it seem'd.*] There's no room nor admittance here for *Though*. The Poet gave it,
 In the mid way. *THING* strange to Us it seem'd.

V. 93. *And in fierce Hosting meet.*] I do not remember ever to have met with the Word *HOSTING* either in Verse or Prose. The Author gave it,
 And in fierce *JOUSTING* meet.

So LX. 37. *Knights at JOUST and Tournament.*

V. 105. *A dreadful Interval.*] How could the

Interval, the empty Space betwixt Host and Host be call'd *dreadful*? Surely the Hosts themselves, and the blazing Edge of Battle must be much *more dreadful*. But 'tis not the Author's Slip: He gave it,
 A dreadful *INTERVIEW*.

As VI. 555.

At Interview both stood a while.

Each Army in Array appear'd *dreadful* to the other; while both stood at *Counterview*.

V. 115. *Where Faith and Realty Remain not.*] Our Author would not have said *Réalty*, but *Réal-ity*; as VIII. 575.

And to Realities yield all her Shows.

He gave it,

Where Faith and FE'ALTY Remain not.

So

Of hideous length. Before the cloudy Van,
 On the rough edge of battel ere it join'd,
 Satan with vast and haughty strides advanc'd
 110 Came tow'ring, arm'd in Adamant and Gold:
 Abdiel that fight endur'd not, where he stood
 Among the mightiest, bent on highest deeds;
 And thus his own undaunted heart explores:
 O Heav'n! that such Resemblance of the High'st
 115 Should yet remain, where Faith and *Realty* *Féalty*
 Remain not: wherefore should not Strength and Might
 There fail where Virtue fails? or weakest prove
 Where *boldest*, though to fight unconquerable? *wicked'st*,
 His Puissance, trusting in th' Almighty's aid,
 120 I mean to try; whose Reason I have try'd
 Unsound and false. Nor is it ought but just,
 That He who in debate of Truth hath won,
 Should win in Arms; in both disputes alike
 Victor: though brutish That contest and foul,
 125 When Reason hath to deal with Force; yet so
 Most Reason is that Reason overcome.
 So pondering, and from his *armed* Peers *ranked*
 Forth stepping opposit, half way he met
 His daring Foe, at this prevention more
 130 Incens'd; and thus securely him defy'd:
 Proud, art thou met? thy hope was to have reach'd

The

So VIII. 344.

From Thee their names, and pay thee Féalty.

And IX. 262.

To withdraw Our Féalty from God.

Chaucer and Spenser have it perpetually with Three Syllables, Féalty, from the French: not as it is said now with Two, Fealty: the Old Pronunciation is the Better.

V. 117. Or weakest prove Where boldest.] Our Editor was very bold here to make such a Change in the Poet's Copy; for it's too gross and wide, to be the Printer's mistake. Why should not Strength, says he, Prove weakest, where boldest? A silly Question, and a senseless Wish. Is all Boldness reprehensible? Was not Abdiel himself bold here,

to attack Satan, once much his Superior in Dignity and Might?

Tu ne cede malis; sed contra audentior ito.

The Author gave it,

Or weakest prove, Where WICKED'ST?

So the good Angel Zephon tells Satan, IV. 856.

What the Least can do

Single against Him, first wicked and thence weak, And Sampson Agonistes;

Weakness is thy Excuse:

All Wickedness is Weakness.

V. 127. And from his armed Peers.] The Author seems to have given it, His RANKED Peers. He step'd forth before his Rank.

- The highth of thy aspiring unoppos'd;
 The Throne of God unguarded, and his side
 Abandon'd at the Terror of thy Pow'r
- 135 * *Or potent Tongue. Fool, not to think how vain*
 Against th' Omnipotent to rise in Arms:
 Who out of smallest things could without end
 Have rais'd incessant Armies to defeat
 Thy folly; or with solitary Hand,
- 140 Reaching beyond all limit at one blow,
 Unaided could have finish'd Thee, and whelm'd
 Thy Legions under darkness: but thou seest
 All are not of thy Train. There be who Faith
 Prefer and Piety to God; though then
- 145 To thee not visible, when I alone
 Seem'd in thy *World* erroneous to dissent *Realm*
 From all. My Sect thou seest: now learn too late
 How *few* sometimes may know, when thousands err. *one*
 Whom the grand Foe with scornful eye askance
- 150 Thus answer'd: Ill for thee, but in wish'd hour
 Of my revenge first sought for, Thou return'st
 From flight, seditious Angel, to receive
 Thy merited reward, the first assay
 Of this right hand provok'd: since first that tongue
- 155 Inspir'd with contradiction durst oppose
 A Third part of the Gods, in Synod met.
- * *Or Rhetoric of thy Tongue. Fool, to attempt* *Their*

V. 135. *At the Terror of thy Pow'r* Or potent Tongue.] *Terror of the Tongue*, as the Construction makes it, is an Expression not to be justified; especially when *Satan* did not bully his Angels, but wheedle them to side with him. Rather thus;
 Or RHETORIC OF THY Tongue. Fool, to ATTEMPT

V. 146. *Seem'd in thy World erroneous*.] Rather, *Seem'd in thy REALM*. No *World* was yet created: nor the Idea known.

V. 148. *How few sometimes may know*.] These *Few* here are still too Many. To come up to the

Point, He should have given it, and I suppose did give it.

How ONE sometimes may know, when Thousands err.

As above, v. 23.

That One, yet One return'd not lost.

Corn. Nepos in Epaminonda: *Ex quo intelligi potest, UNUM hominem pluris quam Civitatem fuisse.* Phaedri Fab. LXIII.

Plus esse in UNO saepe quam in Turba boni.

V. 160. *Before thy Fellows, ambitious to win*.] Either *Fellows* is crowd'd here into one Syllable, or

Their Deities to assert; who while they feel
 Vigour Divine within them, can allow
 Omnipotence to none. But well thou com'st
 160 Before thy fellows, ambitious to win Ranks, receive
 From me some Plume, that thy success may show
 Destruction to the rest: this pause between Instruction
 (Unanswer'd lest thou boast) to let thee know:
 At first I thought that Liberty and Heav'n
 165 To heav'nly Souls had been all one: but now
 I see that Most through sloth had rather serve,
 Ministring Spirits, train'd up in Feast and Song.
 Such hast thou arm'd, the Minstrelsie of Heav'n,
 Servility with freedom to contend,
 170 As both their deeds compar'd this day shall prove.
 To whom in brief thus Abdiel stern reply'd:
 Apostate, still thou err'st; nor end wilt find
 Of erring, from the path of truth remote:
 Unjustly thou depriv'st it with the name, that
 175 Of servitude, to serve whom God ordains, Servility,
 Or Nature; God and Nature bid the same,
 When he who rules is worthiest, and excels
 Them whom he governs. This is servitude, rules. servility,
 To serve th' Unwise, or Him who hath rebell'd
 180 Against his worthier, as Thine now serve Thee,
 Thy self not free, but to thy self enthrall'd:
 Yet leudly dar'st our ministring upbraid.

Reign

or the Accent falls wrong on *ambitious*; either of
 which is unsufferable. Rather thus;
 Before thy RANKS, ambitious to RECEIVE.

V. 162. That thy success may show Destruction
 to the rest.] A detestable Fault: the more so, the
 nearer it comes to good Sense. The Author gave
 it, That thy success may show INSTRUCTION

V. 175. Depriv'st it with the name Of Servi-
 tude.] The name that Satan gave it, and That
 ought to have been retorted here, was not Servi-
 tude, but Servility, which have different Notions.

Servitude may be a Necessity from outward Force:
 but Servility is a Compliance from an inward
 meanness of Soul. Rather therefore thus;
 Depriv'st it with THAT name

SERVILITY.

V. 178. This is servitude, To serve th' unwise.]
 Better again to keep to the Word, that Satan us'd
 in reproch:

When he who rules is worthiest, and excels
 Them whom he RULES. This is SERVILITY.
 And the Word Rules in the Repetition has more
 Force and Rotundity than Governs.

B b 2

V. 188.

Reign Thou in Hell thy Kingdom; let Me serve
In Heav'n God ever blest'd, and his Divine

185 Behests obey, worthiest to be obey'd.
Yet Chains in Hell, not Realms expect: mean while
From Me return'd, as erst thou saidst, from flight,
This greeting on thy impious *Crest* receive. Head

So saying, a noble stroke he lifted high: said; a nimble
190 Which hung not, but so swift with tempest fell quick
On the proud Crest of *Satan*; that no Sight, nor
Nor motion of swift Thought, less could his Shield
Such ruin intercept. Ten paces huge
He back recoil'd; the tenth on bended knee

195 His massy Spear upstaid: as if on Earth
Winds under ground or Waters forcing way,
Sidelong had push'd a Mountain from his seat,
Half sunk with all his Pines. Amazement seisd
The rebel *Thrones*, but greater rage to see Throngs;
200 Thus foil'd their Mightiest: Ours joy fill'd, and shout sure
Prefage of Victory, and fierce desire

Of

V. 188. *This greeting on thy impious Crest receive.*] *Satan*, as he was arm'd with a Helmet, must need receive the Blow on his *Crest*: but yet to call the *Crest*, an inanimate Metal, *Impious* is something irregular. 'Tis probable the Author gave it,

This greeting on thy impious HEAD receive.

V. 189. *So saying, a noble stroke he lifted high.*] Vulgar Use has long since made *Noble stroke* base, and unfit for Heroic. The Author, I presume, gave it,

So SAID, a NIMBLE stroke he lifted high.

The Nimbleness of it appears; since it was as swift as Thought it self. *So said*; as VI. 743.

So said, he o'er his Scepter bowing rose.

V. 190. *But so swift with tempest fell.*] *Swift* comes again in this same Sentence: Better therefore here, *So QUICK with tempest fell.*

V. 192. *That no Sight, Nor motion of swift Thought.*] 'Tis needless to tell any good Poet, that the Author gave it, either *Nor Sight, nor Motion*, or *No Sight, no Motion*. I prefer the for-

mer: because Sight universal bears the Idea of greatest Swiftmess; and one *Sight* is as swift as any other; though the Motion of the Eye be not.

V. 199. *The rebel Thrones.*] All were not *Thrones*; nor would *Thrones* be more amaz'd than inferior Cherubs. He certainly gave it,

The rebel THRONGS;

as elsewhere he says, *Th' Angelic Throngs.*

V. 200. *Ours joy fill'd, and shout Prefage of Victory.*] What can this mean, *Fill'd with shout*? I thought, that Shouting had rather emptied a Man, than fill'd him. And why is *Shout* in general, made a Prefage of Victory; when generally both sides shout before the Onset? as v. 96. *But the shout Of Battel now began.* I suspect the Editor was tampering here; and that the Author gave it, *Ours Joy fill'd, and SURE*

Prefage of Victory.

Sure prefage: When they saw *Abdiel*, a Warriour subaltern, give such a Foil to *Satan* the Adversaries Chief, what might they not expect from *Michael, Gabriel*, and the rest of their own great Leaders?

V. 202.

- Of Battel; whereat *Michael bid*, found *bid to*
 Th' Arch-Angel trumpet: through the Vast of Heav'n
 It sounded, and the faithful Armies *rung* *sung*
 205 *Hosanna* to the High'st: nor stood at gaze
 The adverse Legions, nor less hideous join'd
 The horrid shock. Now storming fury rose,
 And clamour, such as heard in Heav'n till now
 Was never; Arms on Armour clashing bray'd
 210 Horrible discord; and the madding Wheels
 Of brazen Chariots *rag'd*: dire was the noise *rang*:
 Of Conflict: over head *the* dismal his *with*
 Of fiery Darts in flaming vollies flew, *The*
 And flying vaulted either Host with fire.
 215 *So under fiery Cope* together rush'd *under that horrid*
 Both Battels main, with ruinous assault
 And inextinguishible rage: *all Heaven* *Heav'ns Base*
 * *Resounded*, and had Earth been then, all Earth
 Had *to* her Center *shook*. What wonder? when *from fled*.
 * *Stood trembling; but*

Millions

V. 202. *Michael bid, found Th' Archangel Trumpet.*] He gave it, *Michael bid to found.*
 Bid the Angel, whose Employment it was, *To*
 found it. *Michael* makes but two Syllables.

V. 204. *The faithful Armies rung Hosanna to the High'st.*] No doubt, the Author kept, as he constantly does, to the Scripture Stile,
The faithful Armies SING Hosanna.

V. 211. *And the madding Wheels Of brazen Chariots rag'd.*] In the last Note we turn'd out RING, and substituted SING. We'll now make amends, and allow some Ringing. For in stead of *Rag'd*, when it's strange that the Wheels should *rage* more than the Horse and their Drivers, the Poet gave it,
The madding Wheels
Of brazen Chariots RANG.
Brass is the most sonorous Metal; and it follows,
Dire was the Noise of Conflict.

V. 212. *Over head the dismal His Of fiery Darts.*] Now our Author is come to that Part of his Poem, where he is most to exert what Faculty he has of $\Sigma\Delta\Theta$, Magniloquence of Stile, and Sublimity of Thought:

Nunc, veneranda Pales, magno nunc ore sonandum.
 He has executed it to admiration: But the danger is, of being hurried away by his unbridled Steed; and of deserting Propriety, while he's hunting after Sound and Tumour. And 'tis hard to guess, what fault to charge on the Printer; since Poëtic Fury is commonly both thought and allow'd to be regardless of Syntax. But here in this Sentence, which is certainly vitious, *The His* flew in Volleys, and *the His* vaulted the Hosts with Fire, the Author may be fairly thought to have given it,
Over head WITH dismal His
THE fiery Darts in flaming Volleys flew.

V. 215. *So under fiery Cope.*] In three successive Lines the same Word is thrice repeated, *Fiery Darts, vaulted with Fire*, and now again *Fiery Cope*. Our Language, when he sought for Variation, fail'd him. But the last and therefore the most displeasing Repetition may be chang'd thus;
Under THAT BURNING Cope together rush'd.
 Or, HORRID Cope.

V. 219. *All Earth Had to her Center shook.*] Any external Impression that can shake *All Earth*, must

- 220 Millions of fierce encountring Angels fought
 On either side; the least of whom could weild
 These Elements, and arm him with the force
 Of all their Regions: how much *more of Power* *likelier then*
 Army' against Army numberless to raise
- 225 Dreadful combustion warring; and disturb,
 Though not destroy, their happy Native seat:
 Had not th' Eternal King Omnipotent
 From his strong hold of Heav'n high over-rul'd
 And limited their Might: though *number'd* such, *still left*
- 230 As each divided Legion might have seem'd
 A numerous Host in strength; each armed hand
 A Legion led in fight; yet Leader seem'd
 Each Warriour, single as in chief; expert
 When to advance or stand or turn the sway
- 235 Of Battel; open when, and when to close
 The *ridges* of grim War. No thought of flight, *bridges*
 None of retreat; no unbecoming *deed* *flinch*
 That argu'd fear: each on Himself rely'd,
 As *only* in His *arm* the moment lay *if* *sole Arm*
- 240 Of victory. Deeds of Eternal fame
 Were done, but infinite: *for* wide was spred *far*
 That War and various: sometimes on firm ground
A standing fight; then soaring on main wing *standing they fought*;
 Tor-

must of necessity shake the center too: so that mentioning the Center adds nothing to the Thought: and instead of Terror, provokes Derision. To reconcile High Language with Philosophy and true Sense, it may be varied thus;

Heav'n's BASE

STOOD TREMBLING; BUT *had Earth been then,*
all Earth

HAD FROM her Center FLED.

The Base of Heaven stood trembling, but the Earth would have fled: and 'tis better to continue the same Thread, than to pass from *Resounded* to *Shook*.

V. 223. *How much more of Power Army' against Army.*] The Construction is mutilous and defective. Rather thus, or some such way;
How much LIKELIER THEN.

V. 229. *Though number'd such.*] This Number'd is thorough Nonsense here: the Clue of the Sentence guides us to the Meaning of it, in This way or some other like it;

And limited their Might: though STILL LEFT such.

V. 236. *To close The ridges of grim War.*] What are the *Ridges* of War I understand not: but I presume the Author gave it,

The BRIDGES of grim War;
 from his Master Homer, Πολέμοιο γεφύρας. Γέφυραι are in common acceptation Bridges: in Homer they are the open Intervals between Rank and File. *To open and close such Bridges* is a Phrase intelligible.

V. 237. *No unbecoming deed That argued fear.*] 'Tis seldom, that *Deeds*, but want of Deeds, argue

Tormented all the Air: all Air seem'd then
 245 Conflicting Fire. Long time in even scale
 The Battel hung; till *Satan*, who that day
 Prodigious Pow'r had shown and met in Arms
 No equal, ranging through the *dire Attack* *deep Arrays*
 Of *fighting* Seraphim confus'd, at length *mighty*
 250 Saw where the Sword of *Michael* smote, and fell'd
 Squadrons at once: with huge two-handed sway
 Brandish'd aloft the horrid edge came down
 Wide wasting. Such destruction to withstand
 He hasted, and oppos'd the rocky Orb
 255 Of tenfold Adamant, his ample Shield
 A vast circumference: At his approach
 The great Arch-Angel from his warlike toil
 Surceas'd; and glad as hoping here to end
 Intestine War in Heav'n, th' arch Foe subdu'd
 260 Or Captive drag'd in Chains, with hostile frown
 And visage all inflam'd first thus began:
 Author of Evil, unknown till thy revolt,
 Unnam'd in Heav'n; now plenteous, as thou seest
 These Acts of hateful strife, hateful to all;
 265 Though heaviest by just measure on thy self
 And thy adherents: how hast Thou disturb'd
 Heav'n's blessed peace: and into Nature brought

Misery,

gue Fear. Deeds in Battel carry commonly the
 Honorable Sense; as v. 240. Deeds of eternal
 Fame. Rather therefore, No unbecoming FLINCH,
 That argued fear.

OR START, OR PALE, or some other Word of that
 meaning.

V. 239. As only in His arm.] Rather thus;
 As IF in His SOLE Arm the moment lay.

V. 241. For wide was spread.] The Author gave
 it, FAR wide was spread.
 The Author's Stile here in the neighboring Lines
 is sententious and broken; not chain'd together
 by Conjunctions.

V. 243. A standing fight; then soaring.] Here
 the Stile is so broken, that the Syntax is lost. But

it's likely, that he gave it,

Sometimes on firm ground
 Standing THEY FOUGHT; then soaring on main
 wing.

V. 248. Ranging through the dire Attack Of
 fighting Seraphim confus'd.] Ranging through an At-
 tack, and Fighting confus'd are empty Sound with-
 out Sense. The Author gave it,

Ranging through the DEEP ARRAYS
 Of MIGHTY Seraphim confus'd.

Satan who did Wonders that Day, had rang'd
 through several Arrays of Seraphim, and put
 them into Disorder and Confusion. So VI. 356.
 And with fierce onset pierc'd the deep array
 Of Moloch furious King.

And VI. 841.

Of Thrones and mighty Seraphim prostrate.

V. 239.

- Misery, uncreated till the crime
 Of Thy Rebellion? how hast Thou instill'd
 270 Thy malice into thousands, once upright
 And faithful, now prov'd false. But think not here
 To trouble Holy Rest: Heav'n casts thee out
 From all her confines. Heav'n the seat of bliss
 Brooks not the works of violence and War.
 275 Hence then, and Evil go with thee along
 Thy offspring, to the place of evil, Hell,
 Thou and thy wicked Crew: there mingle broiles,
 Ere this avenging Sword begin thy doom;
 Or some more sudden vengeance wing'd from God
 280 Precipitate thee with augmented Pain.
 So spake the Prince of Angels; to whom thus
 The Adversary: nor think Thou with wind
 Of airy Threats to awe, whom yet with Deeds
 Thou canst not. Hast thou turn'd the least of these
 285 To flight? or if to fall, but that they rise
 Unvanquish'd? easier to transact with me,
 That thou shouldst hope imperious, and with threats
 To chase me hence. Err not, that so shall end
 The strife which thou call'st *evil*, but we stile *hateful*,
 290 The strife of Glory: which we mean to win,
 Or turn this Heav'n it self into the Hell
 Thou fablest; here however to dwell free,
 If not to reign: mean while thy utmost force,
 And join him nam'd *Almighty* to thy aid,
 295 I fly not; but have fought thee far and nigh.
 They ended parle, and both address'd for fight

Un-

V. 289. *The strife which thou call'st evil.*] The Author gave it,

The strife which thou call'st HATEFUL.

This appears from Michael's Words above, v. 264.

These Acts of hateful strife, hateful to all.

V. 299. *To what things Liken on Earth? conspicuous, that may lift.*] I do not disapprove *Conspicuous*: but if the Author had thought of it, I

believe he would have prefer'd This before it,
Liken on Earth? RESEMBLANCE, that may lift.

V. 305. *Made horrid Circles.*] In this very Sentence he says again, Expectation stood in Horror: the former Word therefore had better be varied, FLAMING, DISMAL, HIDEOUS, or some such Epithet.

V. 308.

Unspeakable; for who, though with the tongue
 Of Angels, can relate; or to what things
 Liken on Earth? *conspicuous*, that may lift *Resemblance,*
 300 Human imagination to such highth
 Of God-like Power: for likest Gods they seem'd,
 Stood they or mov'd; in stature, motion, arms
 Fit to decide the Empire of great Heav'n.
 Now wav'd their fiery Swords, and in the Air
 305 Made *horrid* Circles; two broad Suns their Shields *flaming*
 Blaz'd opposite, while expectation stood
 In horror: from each hand with speed retir'd,
 Where erst was thickest fight, th' Angelic *Throng*; *Throngs;*
 And left large field, unsafe within the wind
 310 Of such commotion: such as, to set forth
 Great things by small, if Natures concord broke,
 Among the Constellations *war were* sprung; *warfare*
 Two Planets, rushing from aspect malign
 Of fiercest opposition in mid Sky,
 315 Should combat, and their jarring Spheres confound.
 Together both with next to' Almighty Arm
 Uplifted *imminent* One stroke they aim'd, *eminent*
 That might determin, and not need Repeat,
 As not of power at once: nor odds appear'd
 320 In might or swift prevention: but the sword
 Of *Michael* from the Armory of God
 Was given him temper'd so; that neither keen
 Nor solid might resist that edge. It met
 The sword of *Satan* with steep force to smite
 325 Descending, and in half cut sheer, nor staid;

But

V. 308. *Th' Angelic Throng.*] He gave it
Throngs.

often makes his Style obscure and difficult, to
 those that know not *Latin*.

V. 312. *Among the Constellations war were sprung.*] The Context shews, that the Author gave it,
Among the Constellations WARFARE sprung.
Broke, and *Sprung* are both Participles of the Ab-
 lative Case; a most frequent Composition in *Mil-*
ton, as v. 386. *Quell'd, Swerv'd, Gor'd*; which

V. 317. *Uplifted imminent.*] The Author gave
 it, *Uplifted EMINENT.*
Uplifted and *Imminent* contradict each other: for
Uplifted has a Motion upwards, and *Imminent* a
 tendence downwards.

- But with swift wheel reverse deep entring shar'd
 All his right side. Then *Satan* first knew pain,
 And writh'd him to and fro convolv'd; so sore
 The griding sword with discontinuous wound
 330 Pass'd thro' him: but th' Ethereal substance clos'd,
 Not long divisible; and from the gash
 A stream of *Nectarous* humor issuing flow'd
 Sanguin, such as Celestial Spirits may bleed;
 And all his Armour stain'd, ere while so bright.
 335 Forthwith on all sides to his aid was run
 By Angels many and strong, who interpos'd
 Defense: while others bore him on their Shields
 Back to his Chariot; where it stood retir'd
 From off the files of war. There they him laid
 340 Gnashing for anguish and despite and shame
 To find himself not matchless, and his pride
 Humbled by such rebuke; so far beneath
 His confidence to equal God in pow'r.
 Yet soon he heal'd; for Spirits that live throughout
 345 Vital in every part, nor as frail man
 In Entrails, Heart or Head, Liver or Reins,
 Cannot but by Annihilating die;
 Nor in their liquid texture mortal wound
 Receive, no more than can the fluid Air:
 350 All Heart they live, all Head, all Eye, all Ear,
 All Intellect, all Sense: and as they please,
 They limb themselves; and colour, shape and size
 Assume, as likes them best, condense or rare.
 Mean while in other parts like deeds deserv'd.

Ichorous

Memorial;

V. 332. *A stream of Nectarous humor issuing flow'd.*] Here's an odious Blunder, whether the Printer's or the Editor's, hard to conjecture. *Nectarous Humor*? Nectar is the *Drink of the Gods*: and was *Satan's* Humor or Blood a proper Drink? But the next Line shews, what the Author dictated, *Sanguin, such as Celestial Spirits may bleed.* The whole Distich is word for word taken from a Verse in *Homer*,

Ἰχὼρ, οἷον ὅσῳ τῶν θεῶν μανδύεται θεοῖσι.
Homer's Gods, when wounded, bled *Ichor*, different from Human Blood, and peculiar to Them. And *Milton* makes his Angels bleed the same Humor, that has no other Name. He gave it therefore, *A stream of ICHOROUS humor issuing flow'd.*

V. 356. *And with fierce Ensigns pierc'd the deep array.*] Another Blunder again; though not quite so

- 355 Memorial; where the might of *Gabriel* fought,
And with fierce *Ensigns* pierc'd the deep array
Of *Moloch* furious King; who him defy'd,
And at his Chariot wheels to drag him bound
Threaten'd; nor from the Holy One of Heav'n
360 Refrain'd his tongue blasphemous: but anon
Down cloven to the waste, with shatter'd Arms
And uncouth pain fled bellowing. On each wing,
Uriel and *Raphael* his vaunting foe,
Though huge and in a Rock of Diamond arm'd,
365 Vanquish'd, *Adramelech* and *Asmodai*;
Two potent Thrones, that to be less than Gods
Disdain'd, but meaner thoughts learn'd in their flight,
Mangled with ghastly wounds thro' Plate and Mail.
Nor stood unmindful *Abdiel* to annoy
370 The Atheist Crew; but with redoubled blow
Ariel and *Arioch* and the violence
Of *Ramiel*, scorch'd and blasted, overthrew.
I might relate of thousands, and their names
Eternize here on Earth: but those elect
375 Angels, contented with their fame in Heav'n,
Seek not the praise of Men: the other sort,
In might though wond'rous and in Acts of War,
Nor of Renown less eager, yet by doom
Cancel'd from Heav'n and sacred memory,
380 Nameless in dark oblivion let them dwell.
For Strength from Truth divided and from Just,
Illaudable, nought merits but dispraise
And ignominy; yet to glory aspires

Onset

each his

Vain-

so vile as the last. Why are *Ensigns*, the Colours, call'd *fierce*; the tameſt things in the whole Battel? And how could they pierce an Array, that are never us'd for ſtriking? The Author gave it, *And with fierce ONSET pierc'd the deep Array.* As v. 98. *And ruſhing Sound Of Onset*; and 387. *The Battel ſweru'd, With many an Inrode gor'd.*

V. 363. *Uriel and Raphael his vaunting foe.*]

Both the Accent *Ráphael*, two Syllables only as *Uriel*, and the Syntax too ſhew, that he gave it,

Uriel and Raphael EACH his vaunting Foe. The Speaker here is *Raphael*; and it had been improper to mention himſelf as a third Perſon, and tell his own Exploits; but that *Adam* knew not his Name. Had he known it, He muſt have ſaid, *Uriel and I*; which he car'd not to do.

Vain-glorious, and through infamy seeks fame:

385 Therefore eternal silence be their doom.

And now their Mightiest quell'd, the battle swerv'd,
With many an inrode gor'd; deformed rout
Enter'd, and foul disorder; all the ground
With shiver'd armour strown, and on a heap

390 Chariot and Charioteer lay overturn'd
And fiery foaming Steeds. * *What stood, recoil'd*
O'erwearied thro' the faint Satanic Host
Defensive scarce: or with pale fear surpris'd,
Then first with fear surpris'd and sense of pain,

395 Fled ignominious; to such evil brought
By sin of disobedience, till that hour
Not liable to fear or flight or pain.

Far otherwise th' inviolable Saints

In *Cubic* Phalanx firm advanc'd entire,

Martial

400 Invulnerable, impenetrably arm'd:
Such high advantages their innocence
Gave them above their foes, not to have fin'd,
Not to have disobey'd; in fight they stood
Unwearied, unobnoxious to be pain'd

405 By wound, tho' from their place by violence mov'd.

Now Night her course began, and over Heav'n
Inducing darkness, grateful truce impos'd,
And silence on the odious din of War:

*

Yet somehow stood

The faint Satanic Host; o'erwearied stood,
Defensive scarce: then

Under

V. 391. What stood, recoil'd ---- or *Fled ignominious.*] This Sentence is inexplicable. What Contradiction is that, *What stood, fled?* And yet that is the plain Syntax, as it now stands. And what's THROUGH *the Host*? Some wrong must have been done to our Author here. To come at his Meaning and Intention, the whole Paragraph must be reform'd. This way may be one:

And fiery foaming Steeds. Yet somehow stood
The faint Satanic Host; o'erwearied stood

Defensive scarce: then with pale fear surpris'd,
Then first with fear surpris'd, &c.

V. 399. In *Cubic Phalanx.*] This is an Expression unknown before. To make it *Cubic*, it must be as high, as it's broad. So that if a Thousand Square march'd on the Ground, a Thousand times as many flew in the Air. Change the Word some way; In *MARTIAL Phalanx*, or twenty ways besides.

- Under her cloudy Covert both retir'd,
 410 Victor and vanquish'd: on the foughten field
Michael and *his* Angels prevalent *all his*
 Encamping, plac'd in Guard their Watches round,
 Cherubic waving fires: on th' other part
Satan with his rebellious disappear'd
 415 Far in the dark dislodg'd: *and* void of rest, *He*
 His Potentates to Council call'd by night;
 And in the midst thus undismay'd began:
 O now in danger try'd, now known in Arms
 Not to be overpowr'd, Companions dear,
 420 Found worthy not of Liberty alone,
 Too mean pretense; but what we more affect,
Honour, Dominion, Glory and Renown; *Pow'r and*
 Who have sustain'd one day in doubtful fight
 (And if one day, why not eternal days?)
 425 What Heaven's Lord hath powerfulest to send
 Against us from about his Throne, and judg'd.
 Sufficient to subdue us to his will,
 But proves not so: then fallible it seems
 Of Future we may deem him, though till now
 430 Omniscient thought. True is, less firmly arm'd
 Some disadvantage we endur'd, and pain
 Till now not known; but known, as soon contemn'd:
 Since now we find this our Empyreal form
 Incapable of mortal injury,
 435 Unperishable; and though pierc'd with wound
 Soon closing, and by native vigour heal'd.

Of

V. 411. *Michael and his Angels.*] He rather gave it,
Michael and ALL his Angels.
Michael two Syllables, as usual: so *Uriel*, *Gabriel*,
Raphael, *Abdiel*.

V. 415. *And void of rest.*] The Author must give it,
 HE void of rest.
 If *And* be admitted, then the *Rebellious* Crew too
 were void of rest, and call'd a Council, and began

the following Speech. But since the *Potentates* only were assembled; the inferior Crew *overwearied* may be suppos'd to have *rested* and slept.

V. 422. *Honour, Dominion, Glory and Renown.*] The Author would not say thus; *Honour*, *Glory*, and *Renown*; three Words all allied together; and put *Dominion*, of another Family, betwixt them. He rather gave it thus;

POW'R AND *Dominion*, *Glory and Renown*.

V. 467;

Of evil then so small, as easy think
 The remedy : perhaps more valid Arms,
 Weapons more violent, when next we meet,
 440 May serve to better Us, and worse our foes;
 Or equal what between us made the odds,
 In Nature none. If other hidden cause
 Left them superior; while we can preserve
 Unhurt our Minds and Understanding sound,
 445 Due search and consultation will disclose.

He sat: and in th' assembly next upstood
Nisroch, of Principalities the prime:
As one he stood escap'd from cruel fight, *He stood, as one*
 Sore toil'd; his riven Arms to havoc hewn:
 450 And cloudy in aspect thus answering spake:
 Deliv'rer from new Lords, leader to free
 Enjoyment of our right as Gods; yet hard
 For Gods, and too unequal work we find
 Against unequal arms to fight, in pain
 455 Against unpain'd, impassive: from which evil
 Ruin must needs ensue. For what avails
 Valour or strength tho' matchless quell'd with pain?
 Which all subdues, and makes remiss the hands
 Of mightiest. Sense of Pleasure we may well
 460 Spare out of life perhaps, and not repine,
 But live content, which is the calmest life:
 But Pain is perfect misery, the worst
 Of evils; and excessive overturns
 All patience. *He, who therefore* can invent *Therefore, He who*
 465 With what more forcible we may offend
 Our yet unwounded Enemies, or arm
 Our selves with like defense, *to me* deservs *from*
 No less than for deliv'rance what we owe.

Whereto

V. 467. *To me deserv's.*] *To me*, if it had any
 Sense, must be in the Idiotic Phrase, *To me*, in
 my opinion. But the Author would not use that.
 He gave it, FROM *me deservs.*

V. 483. *Pregnant with infernal flame.*] It's too
 soon yet for *Satan*, to mention *Infernal Flame*.
 The Word *Pregnant* shows, the Author gave it,
 INTERNAL *Flame*: the Bowels of the Soil were
 fraught

Whereto with look compos'd *Satan* reply'd:

- 470 Not uninvented that, which thou aright
 Believ'st so main to our success, I bring.
 Which of us who beholds the *bright surface* *surface bright*
 Of this Ethereal mold whereon we stand,
 This continent of spacious Heav'n adorn'd
 475 With Plant, Fruit, Flour Ambrosial, Gemms and Gold;
 Whose Eye so superficially surveys
 These things, as not to mind from whence they grow
 Deep under ground, materials dark and crude,
 Of spiritous and fiery spume; till touch'd
 480 With *Heavens* ray, and temper'd they shoot forth *Heav'n's warm*
 So beauteous, op'ning to the ambient light?
 These in their dark nativity the Deep
 Shall yield us pregnant with *infernal* flame; *internal*
 Which into hollow Engins long and round
 485 Thick-ramm'd, at th' other bore with touch of fire
 Dilated and infuriate, shall send forth
 From far with thund'ring noise among our foes
 Such implements of mischief; as shall dash
 To pieces and o'erwhelm whatever stands
 490 Adverse: that they shall fear we have disarm'd
 The Thund'rer of his only dreaded Bolt.
 Nor long shall be our labour; yet ere dawn,
 Effect shall end our wish. Mean while revive;
 Abandon fear; to strength and counsel join'd
 495 Think nothing hard, much less to be despair'd.
 He ended; and his words their drooping cheer
Enlighten'd, and their languish'd hope reviv'd. *Enliven'd*,
 Th' invention all admir'd; and each how He
 To be th' inventor miss'd: so easie' it seem'd
 500 Once found, which yet unfound most would have thought
 Im-

fraught with it; it only wanted Skill and Manufacture to make it useful.

V. 497. *Their drooping cheer* Enlighten'd.] Had the Author said *Enliven'd*, he would have put *Their*

- Impossible: yet haply of Thy race
 In future days, if Malice *should* abound, *shall*
 Some one intent on mischief, or inspir'd
 With dev'lish machination, *might* devise *may*
- 505 Like instrument to plague the Sons of men
 For sin, on war and mutual slaughter bent.
 Forthwith from Council to the work they flew;
 None arguing stood, innumerable hands
 Were ready: in a moment up they turn'd
- 510 Wide the Celestial soil, and saw beneath
 Th' originals of Nature in their crude
 Conception: Sulphurous and Nitrous Foam
 * *They found, they mingled, and with subtle Art*
 Concocted and adusted, they *reduc'd* *reduce*
- 515 To blackest grain, and into store *convey'd*: *convey*:
 Part hidden veins *digg'd* up (nor hath this Earth *dig*
 Entrails unlike of Mineral and Stone,)
 Whereof to found their Engines and their Balls
 Of missive ruin: part incentive Reed
- 520 Provide *pernicious*, with one touch to fire. *, obsequious*
 * *They pound, they mingle, and with footy Chark*

So

Their gloomy *cheer*, or a Word of that Character;
 not *Drooping*, which is a quite different Idea. But
 he gave it,

Their drooping cheer ENLIVEN'D.

V. 502. *If Malice should abound.*] And present-
 ly, *Might devise*. Rather, SHALL and MAY.

V. 513. *They found, they mingled, and with sub-
 tile Art.*] Here's such a Row of Blunders, follow-
 ing and producing one another; that it will be
 tiresome to get through them. But to execute it,
 one Postulatum is to be premis'd; that *Milton*
 here is describing the making of *Gunpowder*, and
 that He was not ignorant how it is made. The
 first thing then, that shocks one, is *Sulphurous and
 Nitrous Foam concocted and adusted*. Those two
 Ingredients *adusted*? Why at the least approach of
 Heat they will fly away in Exhalations. It must
 be very *subtle Art*, even in Devils themselves, to
adust Brimstone and Saltpetre. But then he men-

tions only those two Materials, which without
Charcoal can never make Gunpowder. And this
 leads to the first and main Emendation; that in
 stead of this *subtle Art*, the Poet gave it *sooty
 Chark*. The Printer or Editor (not knowing that
Chark is in the Original and Workman's Lan-
 guage the same as *Charcoal*, the last Syllable be-
 ing only explanative) took it for a Mistake in the
 Writer, and substituted in its place the fittest
 Word he could think of. The next Blunder he
 made was *They FOUND*. No doubt, they *found*
Sulphur and Nitre, or else they could not have
 used them: but that they expected and were af-
 fur'd of, before they turn'd up the Soil. *Satan*
 had describ'd them; and every one wonder'd he
 could miss so easy a Thought. But any one that
 has seen a Gunpowder Mill, or heard the Ratling
 of it at a distance, knows that without long
pounding the three Ingredients together, no Pow-
 der can be made. And this *Found* (being once
 put in stead of *Pound*;) to agree with it, all the
 Verbs

So all ere day-spring under conscious Night
 Secret they finish'd, and in order set,
 With silent circumspection unesp'y'd.
 Now when fair *Morn orient* in Heav'n appear'd; *orient Morn*
 525 Up rose the Victor Angels, and to Arms
 The matin Trumpet sung: in Arms they stood
 Of Golden Panoply, refulgent Host,
 Soon banded: others from the *dawning Hills* *Downs and*
 Look'd round; and Scouts each coast light-armed scour,
 530 Each quarter; to descry the distant Foe,
 Where lodg'd, or whither fled; or if for fight,
 In motion or in halt: Him soon they met
 Under spred Ensigns moving nigh, in slow
 But firm Battalion. Back with speediest Sail
 535 *Zophiel*, of Cherubim the swiftest wing,
 Came flying, and in mid Air aloud thus cry'd:
 Arm, Warriours, Arm for fight: the foe at hand,
 Whom fled we thought, will save us long pursuit.
 This day, fear not his flight; so thick a Cloud
 540 He comes: and settled in his face I see
Sad resolution and secure. Let each *Staid*
 His

Verbs that follow'd; *Mingle, Reduce, Convey, Dig* were chang'd in their Tenses; to the damage too of the Sense: for the Present Tense shows both readier Attempt and quicker Dispatch. And that Tense, among all the Changes, is yet preserv'd in the Close, *Provide*; which demonstrates, that all the foregoing Verbs were of the same manner. Write therefore this whole Paragraph, as the Poet certainly gave it:

They POUND, they MINGLE, and with SOOTY CHARK.

Concocted and adusted, they REDUCE

To blackest Grain, and into store CONVEY:

Part hidden Veins DIG up.

Sooty Chark, as IV. 817. *The smutty Grain*, and V. 440. *Sooty Coal*.

V. 520. *Part incentive Reed Provide* pernicious.] *Pernicious* quite overshoots the Mark. The poor *Reed* more pernicious than the *Engins and Balls*? I am persuaded that the Author gave it and dis-

tinguish'd it thus; *Part incentive Reed Provide, OBSEQUIOUS with one touch to fire.*

V. 528. *Others from the dawning Hills Look'd round.*] *Dawning Morn, Dawning Light* are standing Words in Poetry; but *Dawning Hills* are great Rarities; Luminous, such as do not receive the Dawn, but make it. But the Poet dictated it,

Others from the DOWNS AND Hills.

Or perhaps, *CLIMBING Hills*, as III. 346.

Obtains the brow of some high-climbing Hill.

V. 541. *Sad resolution and secure.*] That's but a *sad* Epithet for Resolution: The Poet gave it,

STAI'D Resolution and secure; OR STERN.

The following Advice, *Let each his Coat gird well, &c.* is word for word taken from *Nestor's Directions in Homer*;

Εὖ μὲν τις δόρυ ἐνζέδω, εὖ δ' ἀκρίδα δέδω.
 &c.

D d

V. 549.

- His adamantin^e Coat gird well, and each
 Fit well his Helm, gripe fast his orb'd Shield,
 Born ev'n or high: for this day will pour down,
 545 If I conjecture ought, no drizzling show'r,
 But ratling storm of arrows barb'd with fire.
 So warn'd he Them aware themselves; and soon
 In order, quit of all impediment,
 Instant without disturb they took alarm,
 550 And onward move embattel'd. When behold
 Not distant far with heavy pace the Foe
 Approaching gross and huge, in hollow Cube
 Training his devilish Enginry, impal'd
 On every side with shadowing Squadrons deep,
 555 To hide the fraud. At interview both stood
 A-while: but suddenly at head appear'd
 Satan; and thus was heard commanding loud:
 Vanguard, to Right and Left the Front unfold;
 That all may see who hate us, how we seek
 560 Peace and *Composure*, and with open Breast
 Stand ready to receive them; if they like
 Our *Overture*, and turn not back Perverse:
 But that I doubt. However witness, Heav'n,
 Heav'n, witness Thou anon; while we *discharge*
 565 Freely our part: Ye, who appointed stand,
 Do as you have in *Charge*; and briefly touch

take

Square

What

V. 549. *They took alarm.*] He gave it TAKE, as in the next Line *Move*.

V. 552. In *hollow Cube Training his Enginry.*] This hollow *Cube* is the *Cubic Phalanx*, VI. 399. over again. Who will say, he did not know the Definition of a *Cube*? No doubt he gave it thus;
 In hollow SQUARE

Training, his devilish Enginry.

A *hollow Square* is a familiar Phrase in Military Language: *Hollow*, consisting only of the Outlines, the inward Space empty.

V. 574. Or *hollow'd bodies made of Oak or Fir.*] We have not had a Cast of our Editor's Skill this great while; but he returns now, improv'd in

Dulness and Nonsense, in proportion to the time of his Absence. I'll first give the Passage, as it came from the Poet's Forge; and that will clearer detect the Editor's Bungling;

*A triple mounted Row of Pillars laid
 On Wheels; for like to Pillars most they seem'd,
 Brass, Iron, CAST IN Mold.*

Brass and Iron cast in a Mold into the form of Pillars. What can be plainer? But this Idiot of an Editor, between *Pillars*, and their Materials, *Brass and Iron*, inserts this pretious Distich,
 Or hollow'd Bodies made of Oak or Fir

With Branches lopt, in Wood or Mountain fell'd.
Hollow'd Bodies? both Words absurd. - Who ever said, *Bodies made* of Oak or any Materials what-ever?

What we propound, and *loud*, that all may hear.
 So scoffing in ambiguous words, He scarce
 Had ended; when to right and left the Front
 570 Divided, and to either Flank retir'd:
 Which to our eyes discover'd, new and strange,
 A triple mounted row of Pillars laid
 On wheels; for like to Pillars most they seem'd,
 [Or hollow'd bodies made of Oak or Fir
 575 With branches lopt, in Wood or Mountain fell'd,
 Brass, Iron, Stony Mold: had not their mouths
 With hideous orifice gap'd on us wide,
 Portending hollow truce: at each behind
 A Seraph stood, and in his hand a Reed
 580 Stood waving tip'd with fire; while we suspense
 Collected stood, within our thoughts amus'd:
 Not long; for sudden All at once their Reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch. Immediate in a flame,
 585 But soon obscur'd with smoke, all Heav'n appear'd,
 From those deep-throated Engines belch'd, whose roar
 Embowel'd with outrageous *noise* the Air,
 And all her Entrails tore; disgorging foul
 Their devilish glut, chain'd Thunderbolts and Hail
 590 Of Iron Globes: which on the Victor Host
 Level'd with such impetuous fury smote;

cast in

Held

blast

That

ever? Bodies are made by the first Creator only. And then *Hollow* should not be here mention'd: He anticipates what comes after, *Their gaping Mouths portending hollow Truce*. But what purblind Creatures does he make the good Angels; that at so near an *Interview*, could not discern whether the Cannon were Brass, Iron, Oak, Fir, or Stone? And then his last Elegancy, *In Wood or Mountain fell'd*: Under favour of Nonsense, why do you put *Mountain* in opposition to *Wood*? If Oak or Fir be fell'd in a Mountain, must it not be a *Woody Mountain*, as our Poet names one, VIII. 303?

V. 576. *Brass, Iron, Stony Mold.*] Whether the Editor with Design, or the Printer by Mistake,

made this *Stony Mold*, I will not be the Judge. I am content, that I have rid the Poem of *Stone Cannon*; and left it good Artillery of *Brass* and *Iron*.

V. 580. *Stood waving.*] This is very low. A Seraph *stood*, and in his Hand a Reed *stood*; and in the next Line the Angels *stood*. He gave it, HELD waving.

V. 587. *Whose roar Embowel'd with outrageous noise.*] Roar with *Noise*, is but Roar with Roar. And it must be more than mere *Noise*, that tore the Air's Entrails. I believe he gave it, *Outragious FORCE, OR BLAST*.

- That whom they hit, none on their feet might stand,
 Though standing else as Rocks; but down they fell
 By thousands: Angel on Arch-Angel roll'd,
 595 The sooner for their Arms. Unarm'd they might
 Have easily, as Spirits, evaded swift
 By quick Contraction or Remove: but now
 Foul dissipation follow'd and forc'd rout;
 Nor serv'd it to relax their ferried Files.
 600 What should they do? if on they rush'd, repulse
 Repeated, and indecent overthrow
 Doubled, would render them yet more despis'd,
 And to their foes a laughter: for in view
 Stood rank'd of Seraphim another row
 605 In posture to displode their second tire
 Of Thunder: back defeated to return
 They worse abhor'd. *Satan* beheld their plight,
 And to his Mates thus in derision call'd:
 O Friends, why come not on these Victors proud?
 610 Erewhile they fierce were coming; and when We,
 To entertain them fair with open front
 And breast, (what could we more?) propounded terms
 Of *Composition*; straight they chang'd their minds,
 Flew off, and into strange Vagaries fell,
 615 As *they would dance*: yet for a Dance *they seem'd* if *they danc'd*: it
 Somewhat extravagant and wild; perhaps
 For joy of offer'd peace: but I suppose,
 If our *Proposals* once again were heard,

We

V. 615. *As they would dance: yet for a Dance they seem'd.* This is something negligently slur'd over. I rather suppose He gave it,

As IF they DANC'D: yet for a Dance IT seem'd. These Passages, of *Satan* and *Belial*'s insulting and jesting Mockery, have been often censur'd; especially by an ingenious Gentleman, who had a settled Aversion to all *Puns*, as they are call'd; which Niceness, if carried to Extremity, will depreciate half of the Good Sayings of the old Greek

and Latin Wits. I'll not engage in the Opinions of either Side. But, for my Author's Vindication, I'll observe, that he copied from his great Predecessor *Homer*; who makes *Patroclus*, after he had slain *Cebriones*, *Hector*'s Charioteer, to take the like jocular insulting Humor;

Τὸν δ' ὀπκέρτομεν παρσίφης, Πατερχλέες ἱπ-
 πεύ.
 Ω πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ ὥς ῥῆα κυβισᾷ,
 &c.

We should compel them to a quick *Result*.

620 To whom thus *Belial* in like gamesom mood:

Leader, the terms we sent were terms of *Weight*,
Of hard *Contents*, and full of *Force* urg'd home;
Such as we might perceive amus'd them all,
And *stumbled* many: who receives them *right*,

625 Had need from head to foot well *understand*:

Not *understood*, this gift they have besides;
They shew us when our Foes walk not *upright*.

So they among themselves in pleasant vein
Stood scoffing, highten'd in their thoughts beyond

630 All doubt of Victory: Eternal Might

To match with their inventions they presum'd
So easy', and of his Thunder made a scorn,
And all his host derided; while they stood
A while in trouble: but they stood not long.

635 Rage * *prompted them at length*, and found them Arms
Against such hellish mischief fit to' oppose.

Forthwith (behold the excellence, the pow'r
Which God hath in his mighty Angels plac'd)
Their Arms away they threw; and to the Hills

640 (For Earth hath this variety from Heav'n
Of pleasure situate in Hill and Dale)

Light as the Lightning glimpse they ran, they flew;
From their Foundations loos'ning to and fro

They pluck'd *the seated* Hills with all their load, *th' high-seated*

645 Rocks, *Waters*, Woods; and by the shaggy tops *Quarries*,

* *soon had prompted Thought*,

Up-

V. 634! But they stood not long. Rage prompted them at length.] This is unwarily put; for if Rage did but prompt them *at length*, they must needs have stood long. Rather put it thus;

Rage SOON HAD prompted THOUGHT, and found them Arms.

Jamque faces & saxa volant: Furor arma ministrat.

V. 644. They pluck'd the seated Hills.] Seated is not peculiar to Hills; the Vallies are seated as much as They. He gave it,

They pluck'd th' HIGH-SEATED Hills.
As VII. 585.

The holy Mount of Heav'n's high-seated top.

V. 645. Rocks, Waters, Woods.] 'Tis hard to call the *Waters*, the Load of the Hills; when in Nature they must emerge from the Bottom: and harder to say, The Angels bore the *Waters* in their Hands. He must have given it,

Rocks, QUARRIES, Woods; and by the shaggy tops. Rocks and Quarries, as V. 759.

From Diamond Quarries hew'n, and Rocks of Gold.

V. 652.

- Up-lifting bore them in their hands. Amaze,
 Be sure, and terror seiz'd the rebel host:
 When coming towards them so dread they saw
 The *bottom* of the Mountains upward turn'd; *bottoms*
 650 Till on those cursed Engins triple row
 They saw them whelm'd; and all their Confidence
 * *Under the weight of Mountains bury'd deep:*
 Themselves invaded next, and on their Heads
 Main Promontories flung, which in the Air
 655 Came shadowing, and oppress'd whole Legions arm'd.
 Their Armour help'd their Harm, crush'd in and bruise'd
 Into their Substance pent; which wrought them pain
 Implacable and many a dolorous groan,
 Long struggling underneath, ere they could wind
 660 Out of such prison: though Spirits of purest light,
 Purest at first, now gross by Sinning grown.
 The *rest* in imitation to like Arms *Foe*
 Betook *them*, and the neighboring Hills uptore: *him,*
 So Hills amid the Air encounter'd Hills
 665 Hurl'd to and fro with jaculation dire,
 That under ground they fought in dismal shade;
 Infernal *noise*. War seem'd a civil Game *night.*
 To this uproar; horrid confusion heap'd
 Upon confusion rose. And now all Heav'n
 670 Had gone to wrack, with ruin over-spread;
 Had not th' Almighty Father, where He sits
 * *Dash'd; all their Labours vain to fragments broke:*

Shrin'd

V. 652. *Under the weight of Mountains buried deep.*] We have had just now, *The bottom of Mountains*; and to bring in again, *The weight of Mountains*, is too jejune for our Author's usual Copiousness. Nor was the *Weight*, the sole Annoyance; for they could easily have remov'd it; as soon after the Devils too *uptore the Hills*, as easily as the good Angels. Among several ways of Change, this may be one;

And all their Confidence

DASH'D, ALL THEIR LABOURS VAIN TO FRAG-
MENTS BROKE,

V. 662. *The rest in imitation.*] This may be defended: the *Rest* of the *Satanical Host*, that were not hamper'd in their Armour: but then it should have been express'd, *The Rest casting away their Armour*. Better thus general,

The FOE in imitation to like Arms
Betook HIM.

V. 667. *Dismal shade; Infernal Noise.*] The Author gave it, *Dismal shade;*
Infernal NIGHT,

V. 681.

Shrin'd in his Sanctuary of Heav'n secure,
Consulting on the sum of things, foreseen
This tumult and permitted, all advis'd:
675 That His great purpose He might so fulfil,
To honour his Anointed Son aveng'd
Upon his enemies; and to declare
All Power on him transferr'd: whence to his Son
Th' Assessor of his Throne He thus began:

680 Effulgence of my Glory, Son belov'd,
Son, in whose face *invisible* is beheld,

is visible

* *Visibly what by Deity I am,*

And *in* whose hand what *by* Decree I do,
Second Omnipotence; two Days are pass'd,

by I

685 Two days, as we compute the days of Heav'n,
Since *Michael* and his Pow'rs went forth to tame
These disobedient: sore hath been their fight,
As likeliest was, when two such Foes met arm'd:
For to themselves I left them; and thou know'st,

690 Equal in their Creation they were form'd,
Save *what Sin hath* impair'd: which yet hath wrought
Insensibly, for I suspend their doom:

what's by Sin

Whence in perpetual fight they needs must last
Endless, and no *solution* will be found.

decision

695 War wearied hath perform'd what War can do,
And to disorder'd rage let loose the reins
With Mountains as with Weapons arm'd; which makes

* *What I invisible by Deity am,*

Wild

V. 681. *Son, in whose face invisible is beheld.*] This Distich is strangely inverted. What Contradiction is That, *Is beheld invisible*? He must have design'd it thus; but Blots and Interlines confounded it;

*Son, in whose Face is visible beheld,
What I invisible by Deity am.*

V. 683. *And in whose hand what by Decree I do.*] This is not intelligible. The Author gave it,
And by whose Hand what I decree I do.

V. 691. *Save what Sin hath impair'd.*] *Sin* here, the most emphatical Word lies mute without Tone or Accent. Rather thus;

Save what's by Sin impair'd.

V. 694. *And no solution will be found.*] *Solution* is something too weak, to support the Sentence. Rather thus;

And no DECISION will be found.

The Battel will never be *decided*; both Parties being Immortal, and near an equal Match in Strength.

- Wild work in Heav'n, and dang'rous to the main.
 Two days are therefore pass'd, the Third is thine:
 700 For thee I have ordain'd it; and thus far
 Have suffer'd, That the Glory may be thine
 Of ending this great War, since none but Thou
 Can end it. Into Thee such Virtue' and Grace
 Immense I have transfus'd, that all may know
 705 In Heav'n and Hell thy Power above compare;
 And this perverse Commotion govern'd thus,
 To manifest Thee worthiest to be Heir,
 Of all things to be Heir; and to be King
 By sacred Uñction, thy deserved right.
 710 Go then, Thou Mightiest in thy Father's might:
 Ascend my Chariot, guide the rapid Wheels
 That shake Heav'n's Basis; bring forth all my War,
 My Bow and Thunder; my Almighty Arms
 Gird on, and Sword upon thy puissant Thigh;
 715 Pursue these sons of Darkness, drive them out
 From all Heav'n's bounds into the *utter* Deep: *outer*
 There let them learn, as likes them, to despise
 God and *Messiah* His anointed King.
 He said; and on his Son with Rayes direct
 720 Shone full: He all his Father full express'd
 Ineffably into his Face receiv'd;
 And thus the filial Godhead answ'ring spake:
 O Father, O Supreme of heav'nly Thrones,
 First, Highest, Holiest, Best; Thou always seek'st
 725 To glorify thy Son, I always Thee,
 As is most just. . This I my glory' account,
 My exaltation and my whole delight,
 That Thou, in Me well pleas'd, declar'st thy will
 Fulfil'd, which to fulfil is all my bliss.
 730 Scepter and Pow'r, thy giving, I assume;
 And gladlier shall resign, when in the end
 Thou shalt be All in All, and I in Thee

For

- For ever, and in Me All whom thou lov'st:
 But whom thou hat'st, I hate; and can put on
 735 Thy Terrors, as I put thy Mildness on,
 Image of Thee in all things: and shall soon,
 Arm'd with Thy might, rid Heav'n of these rebell'd,
 To their prepar'd ill Mansion driven down,
 To chains of darkness and th' undying Worm,
 740 That from thy just obedience could revolt,
 Whom to obey is happiness entire.
 Then shall thy Saints unmix'd, and from th' impure
 Far separate, circling thy holy Mount
 Unfeigned *Halleluiahs* to Thee sing,
 745 Hymns of high praise, and I among them chief.
 So said; he o'er his Scepter bowing, rose
 From the right hand of Glory where he sat:
 And the third sacred Morn began to shine
 Dawning through Heav'n. Forth rush'd with whirlwind sound
 750 The Chariot of Paternal Deity,
 Flashing thick flames, Wheel within Wheel undrawn,
 It self instinct with Spirit, but convoy'd
 By four Cherubic shapes; four Faces each
 Had wond'rous; as with Stars their Bodies all
 755 And Wings were set with Eyes; with Eyes the Wheels
 Of Beryl, and careering Fires between:
 Over their heads a crystal Firmament,
 Whereon a Sapphir Throne, inlaid with pure
 Amber, and colours of the showry Arch.
 760 He in Celestial Panoply all arm'd
 Of radiant *Urim*, work divinely wrought,
 Ascended; at his right hand Victory
 Sat Eagle-wing'd; beside him hung his Bow
 And Quiver with three-bolted Thunder stor'd;
 765 And from about him fierce Effusion roll'd
 Of smoke and bickering flame and sparkles dire.
 Attended with ten thousand thousand Saints

E c

He

- He onward came; far off his Coming shone:
 And twenty thousand (I their Number heard)
 770 Chariots of God, half on each hand were seen.
 He on the wings of Cherub rode sublime
 On the Crystallin Sky, in Sapphir thron'd *Through*
 Illustrious far and wide, but by his Own
 First seen: Them unexpected joy surpris'd,
 775 When the great Ensign of *Messiah* blaz'd
 Aloft by Angels born, his Sign in Heav'n:
 Under whose conduct *Michael* soon reduc'd
 His army, circumfus'd on either wing,
 Under *their* Head imbody'd all in one. *new*
- 780 Before him Pow'r Divine his way prepar'd:
 At His command th' uprooted Hills retir'd
 Each to his place; They heard his voice and went
 Obsequious: Heav'n *his* wonted face renew'd, *its*
 And with fresh flourets hill and valley smil'd.
- 785 This saw his hapless Foes, but stood obdur'd,
 And to rebellious fight rallied their pow'rs,
 Insensate, Hope conceiving from Despair:
 In Heav'nly Spirits could such Perverseness dwell?
 But to convince the Proud what Signs avail?
- 790 Or Wonders move th' Obdurate to relent? *What*
 They, harden'd more by what might most reclame,
 Grieving to see his Glory, at the sight
 Took envy; and aspiring to His highth,
 Stood reimbattel'd fierce, by force or fraud
- 795 Weening to prosper, and at length prevail
Against God and Messiah, or to fall *'Gainst God and his*
 In universal ruin lost: and now
 To final Battel drew, disdainning flight,

Or

V. 772. On the Crystallin Sky.] On the Wings
 of Cherubs, and on the Sky too? He gave it,

THROUGH the Crystallin Sky:
 As v. 889. Rode through mid Heaven.

V. 779. Under their Head.] Michael was their

Head before. Clearer therefore thus;
 Under NEW Head imbody'd all in one.

V. 788. In Heav'nly Spirits could such Perverse-
 ness dwell?] Tantaen' animis caelestibus irae?

V. 790.

Or faint retreat: when the great Son of God
 800 To all his Hosts on either hand thus spake:
 Stand still in bright array, ye Saints; here stand,
 Ye Angels arm'd: this day from Battel rest:
 Faithful hath been your warfare, and of God
 Accepted; fearless in his righteous cause,
 805 And as ye have receiv'd, so have ye done
 Invincibly. But of this cursed Crew
 The punishment to other Hand belongs;
 Vengeance is His, or whose He sole appoints:
 Number to This day's work is not ordain'd,
 810 Nor Multitude; stand only and behold
 God's indignation on these Godless pour'd
 By Me: not You but Me they have despis'd,
 Yet envied; against Me is all their rage:
 Because the Father, t'whom in Heav'n supreme
 815 Kingdom and Pow'r and Glory appertain,
 Hath honour'd Me according to his will.
 Therefore to Me their doom he hath assign'd:
 That They may have their wish, to try with Me
 In Battel which the Stronger proves; they All,
 820 Or I Alone against them: since by Strength
 They measure all, of other excellence
 Not emulous, nor care who them excels;
 Nor other strife with them *I do* vouchsafe.
 So spake the Son; and into terror chang'd
 825 His count'nance too severe to be beheld;
 [*And full of wrath bent on his Enemies.*]
 At once the Four spread out their starry wings
 With dreadful shade contiguous; and the Orbs
 Of his fierce Chariot roll'd, as with the sound

Not

do I

Of

V. 790. *What Signs avail? Or Wonders move.*
 He rather gave it, WHAT Wonders move?

V. 796. Against God and Messiah.] God here
 is without any Accent, contrary to Poetic Art. He
 might give it thus; 'Gainst God and his Messiah.

V. 826. *And full of wrath bent on his Enemies.*
 This Verse, in the midst of the elevated Stile, is
 so mean and flat, so superfluous too or rather
 cumbersome, that I need not say, it was the Edi-
 tor's Handiwork.

- 830 Of torrent Floods or of a numerous Host.
 He on his impious Foes right onward drove,
 Gloomy as Night; under his burning Wheels
 The stedfast Empyréan shook throughout,
 All but the Throne it self of God. Full soon
 835 Among them he arriv'd; in His right hand
 Grasping ten thousand Thunders, which he sent
 Before him, such as in their Souls infix'd
 Plagues: they astonish'd all resistance lost,
 All courage; down their idle weapons drop'd.
 840 O'er Shields and Helms and helmed Heads he rode
 Of Thrones and mighty Seraphim prostrate;
 That wish'd the Mountains now might be again
 Thrown on them, as a shelter from his ire.
 Nor less on either side tempestuous fell
 845 His Arrows, from the fourfold-visag'd Four,
 Distinct with eyes; and from the living wheels
 Distinct alike with multitude of eyes,
 (One Spirit in them rul'd) and every eye
 Glar'd lightning, and shot forth pernicious fire
 850 Among th'accurs'd; that wither'd all their Strength,
 And of their wonted vigour left them drain'd,
 Exhausted, spiritless, afflicted, fall'n.
 Yet Half his strength He put not forth, but check'd
 His Thunder in mid volley: for he meant
 855 Not to destroy, but root them out of Heav'n.

The

V. 832. *Gloomy as Night.*] From Homer,
 Οδ' ἐρεμνῇ ἰν' ἰὶ Φοινῶς, Δεινὸν παρ' αἰνῶν.

V. 857. *Of Goats or timorous flock.*] If *or* is admitted, then the other Flock must be *Sheep*; contrary to the Scripture Allegory, which places *Sheep* for Happiness, and *Goats* for Damnation. He gave it therefore,
Of Goats, A timorous flock.

V. 859. *With terrors and with furies*] This must not pass by any means. We cannot allow *Furies* in Heaven; especially in the Mes-

siah's Party. He rather gave it,
With terrors and with SCOURGES to the bounds.

V. 866. *Burnt after them to the bottomless Pit.*] This is very strange Measure; unless he affected to make his Verse *bottomless* too, to express the Idea. But that Whim pursued, would produce strange Monsters in Verse. This may be one way of changing it;
Burnt after them, DOOM'D TO TH'INFERNAL Pit.

V. 867. *Hell heard th'un sufferable noise.*] There could be no great Noise caus'd by Spirits falling through

- The overthrown he rais'd, and as a Herd
 Of Goats, *or* timorous flock, together throng'd
 Drove them before him Thunder-struck, pursu'd
 With terrors and with *furies* to the bounds
 860 And Crystal wall of Heav'n; which op'ning wide
 Roll'd inward, and a spacious Gap disclos'd
 Into the wasteful Deep. The monstrous sight
 Struck them with horror backward; but far worse
 Urg'd them behind: headlong themselves they threw
 865 Down from the verge of Heav'n. Eternal Wrath
 Burnt after them *to the bottómless* pit. *doom'd to th'infernal*
 * Hell heard *th'unsufferable noise*; Hell saw
 Heav'n *ruining* from Heav'n: and would have fled *tumbling down*
 Affrighted, but strict Fate had cast too deep
 870 Her dark foundations, and too fast had bound.
 Nine days they fell; confounded *Chaos* roar'd
 And felt tenfold confusion in their fall
 Through his wild Anarchy; so huge a rout
 Incumber'd him with ruin: Hell at last
 875 Yawning receiv'd them whole, and on them clos'd;
 Hell their fit habitation fraught with fire
 Unquenchable, the house of woe and pain.
 Disburden'd Heav'n rejoic'd; *and soon repair'd* *the Crystal wall*
 † *Her mural breach*, returning whence it roll'd.
 * *the hideous Cries and Yells*;
 † *Its Breach repair'd*,

Sole

through next to a *Vacuum*; especially when *Moloch* says, they fell very slowly, as against their natural Levity, II. 80.

*With what compulsion and laborious strife
 They sunk so low.*

'Twas not the Noise of the Fall, but the Clamour of those that were falling. And *Unsufferable* fills the Verse, more than it does the Sense. Rather thus;

Hell heard the HIDEOUS CRIES AND YELLS; Hell saw.

V. 868. *Heav'n ruining from Heav'n.*] Ruining

is here a Deponent, but in some Places an Active. Better therefore,

Heav'n TUMBLING DOWN from Heav'n.

Our Author seems so rejoic'd that he had finish'd the foregoing most lofty Flight to his Satisfaction, that in these three Lines he willingly gave Ease to his tired Fancy.

V. 878. And soon repair'd Her mural breach, returning.] How is this? *Heaven repair'd her Breach*, and yet the Breach *return'd* spontaneously? And then again, How did the *Breach roll*, or the Breach *return*? He ascribes that to the Breach, the Gap
 in

- 880 Sole Victor, from th'expulsion of his Foes
Messiah his triumphal Chariot turn'd.
 To meet him all his Saints, who silent stood
 Eye-witnesses of his Almighty Acts,
 With Jubilee advanc'd: and as they went,
 885 Shaded with branching Palm, each order bright
 Sung Triumph, and *him sung* Victorious King, *sung Him,*
 Son, Heir, and Lord; to Him Dominion giv'n,
 Worthiest to Reign. He celebrated rode
 Triumphant through mid Heav'n, into the Courts
 890 And Temple of his mighty Father thron'd
 On high: who into Glory Him receiv'd,
 Where now He sits at the right hand of Bliss.
 Thus measuring things in Heav'n by things on Earth,
 At thy request and that thou may'st beware
 895 By what is past, to Thee I have reveal'd,
 (What might have else to human Race been hid)
 The Discord which besel, and War in Heav'n *erewhile*
 Among th' Angelic Pow'rs, and the deep Fall
 Of those too high aspiring, who rebell'd
 900 With *Satan: he*, who envies now thy state, *Him,*
 Who now is plotting how he may seduce
 Thee also from Obedience; that with Him
 Bereav'd of happiness thou may'st partake
 His punishment, Eternal misery:
 905 Which would be *all his* solace and revenge, *This His great*
 As

in the Wall, which belongs to the Wall it self.
 Rather thus;

*Disburden'd Heav'n rejoic'd; THE CRYSTAL WALL
 ITS BREACH REPAIR'D, returning whence it roll'd.*

V. 886. *Sung Triumph, and him sung.*] He must
 rather design it,
Sung Triumph, and SING HIM, victorious King.

V. 897. *The Discord which besel, and war in
 Heav'n.*] This is loose and gaping. I rather be-
 lieve he gave it,

4

The Discord which besel EREWHILE in Heav'n.

V. 900. *With Satan; He who envies.*] True Con-
 struction requires,
With Satan; HIM, who envies now thy state.

V. 905. *Which would be all his solace and re-
 venge.*] Rather thus;

THIS would be HIS GREAT Solace and Revenge.
 This refers to the following Clause, as it should
 do: *Which* looks back to the preceding.

V. 906.

P A R A D I S E L O S T VI.

215

As a despite done against *the* most High,
 Thee once to gain Companion of his Woe.
 But listen not to his Temptations: warn
 Thy weaker: let it profit thee to have heard
 910 By terrible Example the reward
 Of disobedience: firm they might have stood,
 Yet fell: remember, and fear to transgress.

God

V. 906. *As a despite done against the most High.*] intended it,
 For a Support of the Accent, he must have *Done against GOD most High.*

PARA.

PARADISE LOST.

BOOK VII.

DESCEND from Heav'n, *Urania* by that name
 If rightly thou art call'd, whose Voice divine
 Following, above th' *Olympian* Hill I soar,
 Above the flight of *Pegaséan* wing.

5 The Meaning, not the Name, I call: for Thou
 Nor of the *Muses Nine*, nor on the top
 Of old *Olympus* dwel'st; but Heav'nly-born,
 Before the Hills appear'd or Fountain flow'd,
 Thou with Eternal Wisdom didst converse,
 10 Wisdom thy Sister; and with Her didst play
 In presence of th' Almighty Father, pleas'd
 With thy Celestial Song. Up-led by thee
 Into the Heav'n of Heav'ns I have presum'd,
 An Earthly Guest, and drawn Empyrean Air,
 15 Thy *tempring*. With like safety guided down
 Return me to my Native Element:
 Lest from this flying Steed unrein'd (as once
Bellerophon, though from a lower *clime*)

One,
Parnassus

Thee *tempting*.

Climb
 Dismounted,

V. 6. *Nor of the Muses Nine*.] I believe, the Author gave it, *Nor of the Muses ONE*; And in the next Line, *PARNASSUS* rather than *Olympus*.

V. 15. *And drawn Empyrean Air*, *Thy tempring*.] This is one of those deformed Faults; the more ugly, the more it looks like Sense. Did the Muse then *temper* the Empyrean Air for him? Was it not fit for Respiration, without some Mixture? But what did she *mix* with it, some Terrestrial Vapours, as habitual to an *Earthly Guest*? So that if ever in his Vth and VIth Books he once fail'd

in that *Divine Afflatus*, which the Poets talk of; we must impute it to the Foggy Air, which he breath'd along with the Pure. But to leave the Printer's Blunder; our Poet gave it, *THEE TEMPTING*; an Emendation so evident, that any Words to clear it, would be to obscure it.

V. 18. *Bellerophon, though from a lower clime*.] Here's another Prank of the Printer, scarce inferior to the last. *Fall from a lower clime*? Those that know what a *Clime* signifies, will see it is mere Nonsense. The Author gave it, *Bellerophon, though from a lower CLIME*.

Belle-

Dismounted, on th' *Aléan* Field I fall,
 20 Erroneous there to wander and forlorn.
 Half yet remains unsung; but narrower bound,
 Within the visible Diurnal Sphere.
 Standing on Earth, not rapt above the Pole,
 More safe I sing with *mortal* voice, unchang'd
 25 To hoarse or *mute*: though fall'n on evil days,
 On evil days though fall'n and evil Tongues;
 In Darkness and with Dangers compass'd round,
 And Solitude: yet not Alone, while Thou
 Visit'st my slumbers Nightly, or when Morn
 30 Purples the East. Still govern Thou my Song,
Urania; and fit Audience find, though few.
 But drive far off the barbarous dissonance
 Of *Bacchus* and his revellers, the race
 Of that wild rout that tore the *Thracian* Bard
 35 In *Rhódope*; where Woods and Rocks had Ears
 To rapture, 'till the savage clamour drown'd
 Both Harp and Voice: nor could the Muse defend
 Her Son. So fail not Thou, who Thee implores:
 For Thou art Heav'nly, She an empty *Dream*.
 40 Say, Goddess, what ensu'd when *Raphael*,
 The affable Arch-Angel, had forewarn'd
Adam by dire example to beware
 Apostasie, by what befall in Heav'n
 To those Apostates; lest the like befall

lofty

low

With

Name.

Raphael mild,

In

Bellerophon upon *Pegasus* did not climb, mount, soar so high: His Flight was within our Air, *Milton's* to the Heaven of Heavens.

V. 24. With *Mortal* voice, unchang'd To hoarse or mute.] This Epithet, *Mortal*, by no means can be admitted here. Was his Voice *Immortal* then, while he was singing the two last Books? And what Sense is that, *Mortal* Voice not chang'd to Hoarse? Why, if the Voice should grow Hoarse, is it not still *Mortal*? And what's a Voice chang'd to Mute? Mute is Dumb; and a Voice become dumb, is not chang'd into Dumbness, but extin-

guish'd: as a Sound is not chang'd into Silence, but expires in Silence. Rather therefore thus;
 More safe I sing with LOFTY voice, unchang'd
 To hoarse or LOW.

V. 27. In *Darkness* and with *Dangers*.] He must needs design it,
 WITH *Darkness* and with *Dangers* compass'd round.

V. 39. *She* an empty *Dream*.] I believe he gave it,
 She an empty NAME.

V. 40. When *Raphael*.] 'Tis against his Cu
 F f ston

- 45 In Paradise to *Adam or his Race*, *Him and His fair Spouse*,
 Charg'd not to touch the interdicted Tree;
 If they transgress, and slight that sole command,
 So easily obey'd amid the choice
 Of all tastes else to please their appetite,
 50 Though wandring. He with his consoorted Eve
 The story heard attentive, and *was fill'd* *were*
 With admiration and deep muse, to hear
 Of things so high and strange, things to their thought
 So unimaginable as Hate in Heav'n,
 55 And War so near the Peace of God in Bliss, *Seat*
 With such confusion; but the Evil soon *Wicked*
 Driv'n back *redounded* as a flood on those *redounding*
 From whom it sprung, impossible to mix
 With Blessedness. Whence *Adam* soon *repeal'd* *dispell'd*
 60 The doubts that in his heart arose: and now
 Led on, yet sinless, with desire to know
 What nearer might concern him, how this World
 Of Heav'n and Earth conspicuous first began;
 When, and whereof created, for what cause;
 65 What within *Eden* or without was done
 Before his memorie; as one *whose* drought *who's, his*
 Yet scarce allay'd still eyes the current stream,
 Whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his Heav'nly Guest:
 70 Great things and full of wonder in our ears,
 Far differing from this World, thou hast reveal'd,

Divine

from to make *Raphael*, or *Ariel*, &c. three Syl-
 lables. He must have added another Word at
 the close of the Verse;

When Raphael MILD or MEEK.

V. 45. *In Paradise to Adam or his Race.*] *Adam*
 was nam'd just before, and is unnecessarily re-
 peated. And then *His Race* is incautiously put here:
 they were not, as yet unbegotten, *charg'd not to*
touch the Tree: No body was so *charg'd*, but *A-*
dam and *Eve*. Better therefore thus;

In Paradise to HIM AND HIS FAIR SPOUSE.

4

V. 51. *And was fill'd.*] He gave it, *And WERE*
fill'd. *Adam with his Consort*: as presently, *To*
their thought.

V. 55. *And War so near the Peace of God in*
Bliss.] *War so near Peace*. This was the Editor's
 fancied Elegancy. The true Poet gave it,
The SEAT of God in Bliss.

V. 56. *With such confusion; but the Evil soon.*] *When*
 he says, *The Evil*, and not *The Danger*, *the*
Mischief; some Word should have preceded, im-
 plying

- Divine interpreter, by favour sent
Down from the Empyréan to forwarn
Us timely of what might else have been our loss;
* *Unknown, which human knowledge could not reach.*
76 For which to th'infinitely Good we owe
Immortal thanks; and his admonishment
Receive with solemn purpose to observe
Immutably his sov'rain will, the end
80 Of what we are. But since thou hast vouchsaf'd
Gently for our instruction to impart
Things above Earthly thought, which yet concern'd
Our knowing, as to Highest Wisdom seem'd;
Deign to descend now lower, and relate
85 What may no less perhaps avail us known:
How first began this Heav'n which we behold
Distant so high, with moving Fires adorn'd
Innumerable, and This which yields or fills
All space, the ambient Air wide-interfus'd,
90 Imbracing round this florid Earth: what cause
Mov'd the Creator in his holy Rest
Through all Eternity so late to build
In *Chaos*; and the work begun, how soon
Absolv'd; if unforbid thou may'st unfold
95 What We, not to explore the secrets ask
Of his Eternal Empire; but the more
To magnific his works, the more we know.
* *Untold what*

And

plying the said *Evil*. I suspect therefore he gave
it, WICKED confusion; but the *Evil* soon.

V. 57. *Driv'n back redounded.*] If *Redounded* be
allow'd, it becomes Narrative again: therefore he
gave it REDOUNDING. The Sequel of the Para-
graph is, To hear of War, of Confusion, of the
Evil soon redounding.

V. 59. *Whence Adam soon repeal'd The doubts.*] A
new Phrase, To repeal Doubts. He gave it,
Whence Adam soon DISPEL'D The doubts.

V. 66. *As one whose drougt Yet scarce allay'd.*] The
Syntax requires, *As one WHO eyes the Stream.*
Therefore the Author gave it, with his usual
Abcission of the Vowel,

*As one WHO, His drougt
Yet scarce allay'd, still eyes the current Stream.*

V. 75. *Unknown, which human knowledge.*] I
believe he gave it, because it is better, thus;
UNTOLD WHAT human knowledge could not
reach.

- And the great *Light* of day yet wants to run *Lord*
 Much of his Race though steep; suspense in Heav'n
 100 Held by thy voice, thy potent voice, He *hears,* *stays*
 And longer will delay to hear Thee tell
 His Generation, and the rising Birth
 Of Nature from the unapparent Deep.
 Or if the Star of Ev'ning and the Moon
 105 Haste to thy Audience; Night with Her will bring
 Silence, and Sleep list'ning to Thee will watch,
 Or We can bid his absence, 'till thy Song
 End, and dismiss thee ere the Morning shine.
 Thus *Adam* his illustrious Guest besought.
 110 And thus the Godlike Angel answer'd mild:
 This also thy request with caution ask'd
 Obtain: though to recount Almighty works
 What words *or* tongue of Seraph can suffice? *from*
 Or heart of man suffice to comprehend?
And I was absent then on high Behest.
 * Yet what *thou canst attain*, which best may serve
 116 To glorify *the* Maker, and infer *thy*
 Thee also happier, shall not be with-held
 Thy hearing: such Commission from above
 I have receiv'd, to answer thy desire
 120 Of knowledge within bounds. Beyond, abstain
 * *I since have learn'd,*

To

V. 98. *And the great Light of day.*] He certainly gave it, either, *the great LORD of day*, or *the great LAMP of day*: as VII. 370.
First in his East the glorious Lamp arose,
Regent of day.

V. 100. *Held by thy voice, thy potent voice, he hears.*] *Held by thy voice, he hears?* Ridiculous. He must hear, before he could be held by his Voice. The Poet gave it,
Held by thy voice, thy potent voice, he STAYS.

V. 113. *What words or tongue of Seraph.*] Words *or* tongue, in Contradistinction? Can Words be without the Tongue? or Tongue express any thing without Words? He gave it,

What words FROM tongue of Seraph?

V. 115. *Raphael* gives a long Account of the Six Days Creation, as if he saw it himself: and yet VIII. 229, 240, he acknowledges that he did not see it, being all that while absent by a Commission to watch the Gates of Hell, lest the Damned should make an Eruption thence. I'll presume therefore, as I have done once before, to add a Verse to the great Author, for the Uniformity of the Poem:

And I was absent then on high Behest.

Yet what I SINCE HAVE LEARN'D, which best may serve.

V. 121. *Nor let thine own inventions hope.*] *Inventions.*

- To ask; nor let thine own *inventions* hope
 Things not reveal'd, which th' *invisible* King,
 Only Omniscient, hath suppress'd in night,
 To none communicable in Earth or Heav'n:
 125 Enough is left besides to search and know.
 But Knowledge is as Food, and needs no less
 Her Temperance *over* Appetite, to *know* Man's *than* *infuse*
 In measure, what the mind may well contain:
 Oppresses else with Surfeit; *and* soon turns *which*
 130 Wisdom to Folly', as Nourishment to Wind.
 Know then, that after *Lucifer* from Heav'n
 (So call him, brighter once amidst the Host
 Of Angels, than that Star the Stars among)
 Fell with his flaming Legions through the Deep
 135 Into his place, and the great Son return'd
 Victorious with his Saints; th' Omnipotent
 Eternal Father from his Throne beheld
 Their multitude, and to his Son thus spake:
 At least our envious Foe hath fail'd, who thought
 140 All like himself rebellious, by whose aid
 This inaccessible high strength, the seat
 Of Deity supreme, Us dispossess'd,
 He trusted to have seisd; and into fraud
 Drew many, whom their place knows here no more:
 145 Yet far the greater part have kept, I see,

Their

ventions is not so proper here. I suppose, he gave it, either INQUIRIES, or CONCEPTIONS, or CONJECTURES.

V. 122. *Which th' invisible King.*] In such a plenty of Epithets, I cannot believe he would say, with wrong Accent, *Invisible*. I rather think he gave it, a Word of more Significancy, *Which th' UNIVERSAL King*.

V. 126. *But Knowledge is as Food, &c.*] This Comparison of Knowledge to the Mind, as Food to the Body, is so embarrass'd in the Diction, that the Syntax can find no Exit. I'll endeavour first to reform it, and then the Remarks will be short and easy.

But Knowledge is as Food, and needs no less MAN'S Temperance, THAN Appetite; to INFUSE In measure, what the Mind may well contain: Oppresses else with Surfeit, WHICH soon turns Wisdom to Folly', as Nourishment to Wind.

In the present Reading, *Her Temperance over Appetite* is twice obnoxious. 'Tis not *Her Temperance*, but the *Man's* over her: nor *Her's over Appetite*, but the *Man's* again. *Desire of Knowledge* is made parallel to *Appetite of Food*; and so one is not *over* the other, but Reason over both. *Temperance to know in measure*, is not exact: for it's Reason's Office to know, *Temperance's* to obey its Orders. *AND soon turns*, is yet more faulty; for *Knowledge* does not turn *Nourishment* to Wind, but *Surfeit* does it,

V. 155.

- Their station; Heav'n yet populous retains
 Number sufficient to possess her Realms
 Though wide, and This high Temple to frequent
 With Ministeries due and solemn Rites.
 150 But lest his Heart exalt him in the harm
 Already done, to have dispeopled Heav'n,
 My damage fondly deem'd; I can repair
 That detriment, if such it be to lose
 Self-lost; and in a moment will create
 155 Another World, *out of one Man a Race* *and from*
 Of Men innumerable, there to dwell,
 Not here; till by degrees of Merit rais'd
 They open to themselves at length the way
 Up hither, under long obedience try'd
 160 And Earth be *chang'd* to Heav'n, and Heav'n to Earth, *chain'd*
 One Kingdom, *Joy and Union* without end. *join'd in*
 Mean while inhabit laxe, ye Powers of Heav'n;
 And Thou my Word, begotten Son, by Thee
 This I perform: Speak Thou, and be it done.
 165 My overshadowing Spirit and Might with Thee
 I send along: ride forth, and bid the Deep
 Within appointed Bounds be Heav'n and Earth;
 Boundless the Deep, because I Am who fill
 Infinitude: nor vacuous the Space;
 170 Though I uncircumscrib'd my self retire,
 And put not forth my *Goodness*, which is free *Greatness*
To

V. 155. *Out of one Man.*] Without a Comma for Distinction (which yet should be visible in the Sense, as well as in the Print) the Sentence runs thus, *I'll create another World out of one Man.* Rather therefore thus;

Another World, AND FROM one Man a Race.

V. 160. *And Earth be chang'd to Heav'n, and Heav'n to Earth, One Kingdom, Joy and Union without end.*] I scarce know two viler Misprints in the whole Poem; because they lurk undiscover'd under the Similitude of Sense. But surely it's little Advantage for Heaven, *to be chang'd, to*

Earth: and *Joy and Union* come both oddly together, and have no Cement with the preceding Words. The Author gave it;

And Earth be CHAIN'D to Heav'n, and Heav'n to Earth,

One Kingdom JOIN'D IN Union without end.

This Promise was at the Creation perform'd; for II, 1051, *Satan*, when he first got out of Chaos, *Beheld far off th' Empyrean Heaven,*

And fast by hanging in a golden Chain

This pendant World.

And *Chaos* says, II, 1005,

Now lately Heav'n and Earth, another World,

Hung

To act or not. Necessity and Chance
Approach not Me, and what I Will is Fate.

So spake th' Almighty; and to what He spake
175 His Word, the filial Godhead, gave effect.
Immediate are the Acts of God, more swift
Than time or motion; but to human ears
Cannot without process of Speech be told,
So told as earthly notion can receive.

180 Great triumph and rejoicing was in Heav'n,
When such was heard declar'd th' Almighty's Will:
Glory they sung to *the* most High, good-will
To future Men, and in their dwellings peace:
Glory to Him whose just avenging ire

God

185 Had driven out th' ungodly from his sight
And th' habitations of the Just: to Him
Glory and praise, whose wisdom had ordain'd
Good out of Evil to create; instead
Of Spirits malign a better Race to bring
190 Into their vacant room, and thence diffuse
His good to Worlds and Ages infinite.

So sung the Hierarchies: Mean while the Son
On His great Expedition now appear'd,
Girt with Omnipotence, with Radiance crown'd

195 Of Majesty Divine; Sapience and Love
Immense, and all his Father in him shone.

About his Chariot numberless were *pour'd*

throng'd
Cherub

*Hung o'er my Realm, link'd in a golden Chain
To that side Heaven, from whence your Legions fell.*

*Sive canit Fatum; seu quod jubet ipse canendo
Fit Fatum.*

V. 171. *And put not forth my Goodness.*] No-
thing can be plainer by the Context, than that the
Author gave it,

And put not forth my GREATNESS.
This agrees with filling Infinitude; and retiring,
though uncircumscrib'd. III. 165.

So shall thy Goodness and thy Greatness both.

V. 173. *And what I Will is Fate.*] From *Lucan*,
Deus magnusque potensque

V. 182. *Glory they sung to the most High.*] The
Measure sinks for want of Support. He design'd
it, *Glory they sung to God most High.* As it
is *Luke ii. 14.* *Glory to God in the highest, on earth
peace, good-will towards men.*

V. 197. *Numberless were pour'd Cherub and Se-
raph.*] 'Tis an awkward Expression, *Cherubs were
pour'd:* He rather gave it,

About his Chariot numberless were THRONG'D.

V. 203.

- Cherub and Seraph, Potentates and Thrones,
 And Virtues, winged Spirits, and Chariots wing'd,
 200 From th' Armoury of God; where stand of old
 Myriads between two brazen Mountains lodg'd
 Against a solemn day, harness'd at hand,
 Celestial Equipage: *and now came forth* *which*
 Spontaneous, for within them Spirit *liv'd*, *liv's*
 205 Attendant on their Lord: Heav'n open'd wide
 Her everduring Gates, Harmonious sound
 On golden Hinges moving, to let forth
 The King of Glory in his powerful Word
 And Spirit coming to create new Worlds.
 210 On *heav'nly ground* they stood, and from the shore *Heaven's Bound*
 They view'd the vast unmeasurable Abyss
 Outrageous as a Sea, dark, wastful, wild,
 Up from the bottom turn'd by furious winds
 214 And surging waves, as *mountains* to assault *threatning*
 * *Heav'ns highth, and with the Center mix the Pole.*
 Silence, ye troubled Waves, and † *thou Deep, Peace;*
 Said then th' Omnific Word; your Discord end:
 Nor staid, *but on the Wings of Cherubim* *He, but on*
 * *Heav'ns Highth, and overwhelm th' Empyreal Plains.*
 † *Peace, thou Deep;*

Up-lifted

V. 203. *And now came forth.*] He gave it,
WHICH, OR THAT.

V. 204. *For within them Spirit liv'd.*] To say
Liv'd, implies, as if they did not *live still*, when
Raphael spake this: but they are suppos'd perma-
nent and perpetual. He gave it,
For within them Spirit LIV'S.

V. 210. *On Heavenly Ground they stood.*] Was
that worth mentioning, as done only on this
new Occasion? Did not they stand and walk on
Heavenly Ground all along, while they dwelt in
Heaven? The Author gave it,
On HEAVEN'S BOUND they stood.

V. 214. *As mountains to assault Heav'ns highth.*] *Mountains*, an Idea from our Earth form'd by Pro-

vidence, is too little to express the immense Bil-
lows of this infinite *Chaos*; and Mountains are
quiet and peaceable, do not make *Assaults*, unless
thrown by *Homer's* Giants, or *Milton's* Angels.
Perhaps he gave it, as MOUNTING to assault;
though I should prefer THREATNING.

V. 215. *And with the Center mix the Pole.*] Here
our Poet forgot himself, that he now is speaking
of Matters before the World's Creation:

Verum opere in longo fas est obrepere somnum.
At least, it should have been *Poles*; mix them
both. But there were then no *Poles* nor *Centers*.
Among various ways, it may be thus alter'd,
To assault

*Heav'ns highth, AND OVERWHELM TH'EMPYREAL
PLAINS.*

V. 216.

- Uplifted, in Paternal Glory rode
 220 Far into *Chaos* and the World unborn;
 For *Chaos* heard his voice. Him all his Train
 Follow'd in bright proceſſion to behold
 Creation, and the wonders of his might.
 Then ſtaid the fervid Wheels; and in his hand
 225 He took the golden Compaſſes, prepar'd
 In God's eternal ſtore, to circumscribe
 This Univerſe, and *all created things*. *fix its ſpacious wide.*
 One foot he center'd, and the other turn'd
 Round through the vaſt profundity obſcure;
 230 And ſaid, Thus far extend, thus far, thy Bounds;
 This be thy juſt Circumference, O World.
 Thus God the Heav'n created, thus the Earth,
 Matter uniform'd and void: Darkneſs profound
 Cover'd th' Abyſs: but on the watry calm
 235 His brooding wings the Spirit of God outſpred,
 And vital virtue' infus'd, and *vital warmth* *fovent*
 Throughout the fluid Maſs; but downward purg'd
 The black tartareous cold Infernal dregs
 Adverſe to life; * *then founded, then conglob'd*
 240 Like things to like, the *reſt to ſeveral place* *Fire to higheſt*
 * *Four Elements then roſe,*

Diſparted,

V. 216 *And thou Deep, Peace.*] He rather gave
 it in this Order;
Silence, ye troubled Waves, and Peace, thou Deep.

V. 218. *Nor ſtaid, but on the Wings.*] Rather
 thus; *Nor ſtaid HE, but on Wings.*

V. 227. *This Univerſe, and all created things.*] The Angels in Milton's Notion were *created*, and yet not *circumscrib'd* by this Univerſe. And *all created things*, in this new Creation, are included in and are parts of this Univerſe: ſo that it's the ſame thing twice over. Perhaps better thus;

To circumscribe
This Univerſe, and fix ITS SPACIOUS WIDE.

V. 236 *And vital virtue' infus'd, and vital warmth.*] *Vital* comes twice, purely for want of

another Epithet proper. Rather therefore thus;
And vital virtue' infus'd, and FOVENT warmth.
Fovent warmth, the moſt legitimate Word for Hatching, Brooding, and Incubation.

V. 239. Then founded then conglob'd --- the reſt to ſeveral place.] This Paragraph is drawn with ſuch [Inaccuratenefs and Indinction, that without criticifing it, I'll propoſe in my Thought, what, or what like, he would have given, could he have revis'd his Poem;

Adverſe to Life: FOUR ELEMENTS THEN ROSE,
Like things to like. FIRE TO THE HIGHEST place
Diſparted, and between ſpun out the Air,
And Earth TERRAQUEOUS on her Center hung.
Terraqueous makes up the four Elements: Fire, Air, Land, and Water: and to *hang on its Center* ſuppoſes it *ſelf-balanc'd*, without naming the Word.

G g

V. 231.

Disparted, and between spun out the Air,
 And Earth *self-balanc'd* on her Center hung. *Terraqueous*
 Let there be Light, said God; and forthwith Light,
 Ethereal, first of things, quintessence pure,
 245 Sprung from the Deep; and from her native East
 To journey through the airy gloom began,
 Spher'd in a radiant Cloud: for yet the Sun
 Was not; She in a cloudy Tabernacle
 Sojourn'd the while. God saw the Light was good;
 250 And light from darkness by the Hemisphere
 Divided: *Light the Day, and Darkness Night* *Day the Light, the*
 He nam'd. Thus was the First Day Ev'n and Morn:
 Nor past uncelebrated, nor unsung
 By the Celestial Quires; when orient Light
 255 Exhaling first from Darkness they beheld,
 Birth-day of Heav'n and Earth. With joy and shout
 The hollow universal Orb they fill'd,
 And touch'd their Golden Harps, and hymning prais'd
 God and his works, Creator Him they sung,
 260 Both when First Ev'ning was, and when First Morn.
 Again, God said, Let there be Firmament
 Amid the Waters, and let it divide
 The Waters from the Waters: and God made
 The Firmament; expanse of liquid, pure,
 265 Transparent, elemental Air; diffus'd
 In circuit to the *uttermoſt* convex *outermoſt*
 Of this great Round: partition firm and sure,
 The Waters underneath from those above
 Dividing: for as Earth, so He the World
 270 Built on circumfluous Waters calm, in wide
 Crystallin Ocean; and the loud misrule
 Of *Chaos* far remov'd; left fierce extremes

Contiguous

V. 251. *Light the Day, and Darkness Night* He
nam'd.] Our Poet was negligent here; where, if
 he had attended, he could have been as exact as
 any one living. *Light the Day* he nam'd; that is,

in true Language, He nam'd the *Day* which was
 nameless before, *Light*. This is the effect of so
 placing the Article; contrary both to Fact, and
 Milton's own Meaning. Our Bible has it proper;
 God

Contiguous might distemper *the whole frame*: *all the Frame*:
And Heav'n He nam'd the Firmament: So ev'n

275 And morning Chorus sung the Second Day.

The Earth was form'd; but in the Womb as yet
Of Waters Embryon immature involv'd,
Appear'd not: over all the face of Earth
Main Ocean flow'd; not idle, but with warm

280 Prolifick humor soft'ning all her Globe,
Fermented the great Mother to conceive,
Sate with genial moisture: when God said,
Be gather'd now, ye Waters, under Heav'n
Into once place, and let dry Land appear.

285 Immediatly the Mountains huge appear
Emergent, and their broad bare backs upheave
Into the Clouds; their tops ascend the Sky:
So high as heav'd the tumid Hills; so low
Down sunk a hollow bottom broad and deep,

290 Capacious bed of Waters: thither They
Hasted with glad precipitance, uproll'd
As drops on dust conglobing from the dry:
Part rise in crystal wall, or ridge direct,
For haste; such flight the great command impress'd

295 On the swift floods. As Armies at the call
Of Trumpet (for of Armies thou hast heard)
Troop to their Standard: so the watry throng,
Wave rolling after wave, where way they found,
If steep, with torrent rapture, if through plain,

300 Soft-ebbing; nor withstood them Rock or Hill,
But They, or under ground, or circuit wide
With serpent error wandring, found their way;
And on the washy Ooze deep channels wore,
Easy, ere God had bid the ground be dry;

All

God call'd the Light Day, and the Darknes Night:
So the Greek, τὸ φῶς ἡμέραν, καὶ τὸ σκότος νύκτα:
and so all Languages that use Articles: the Latin
has none He is right in v. 274.

And Heaven he nam'd the Firmament;
not, The Heaven he nam'd Firmament. And so
in v. 307. Give it therefore thus;
Divided: DAY THE LIGHT, THE Darknes Night.
G g 2 V. 321.

- 305 All but within those banks, where Rivers now
Stream, and perpetual draw their humid train.
The Dry land Earth, and the great receptacle
Of congregated Waters He call'd Seas:
And saw that it was good, and said, Let th' Earth
310 Put forth the verdant Grass, Herb yielding Seed,
And Fruit Tree yielding Fruit after her kind,
Whose Seed is in her self upon the Earth.
He scarce had said; when the bare Earth, till then
Desert and bare, unsightly, unadorn'd,
315 Brought forth the tender Grass, whose verdure clad
Her universal face with pleasant green:
Then Herbs of every leaf, that sudden flour'd
Op'ning their various colours, and made gay
Her bosom smelling sweet. And these scarce blown;
320 Forth flourish'd thick the clustring Vine; forth crept
The *smelling* Gourd; upstood the corney Reed *swelling*
Embattel'd in her field; and th' humble Shrub,
And Bush with frizl'd hair implicit; last
Rose as in dance the stately Trees, and spread
325 Their branches hung with copious Fruit, or gem'd
Their blossoms: with high Woods the hills were crown'd, *With*
With Tufts the vallies and each fountain side,
With Borders long the Rivers; that *Earth now* *now Earth*
Seem'd like to Heav'n, a feat where Gods might dwell,
330 Or wander with delight, and love to haunt
Her sacred shades. Though God had yet not rain'd
Upon the Earth, and Man to till the ground
None was; but from the Earth a dewy Mist
Went up and water'd all the ground and each

Plant

V. 321 *Forth crept The smelling Gourd.*] A mere Mistake of the Printer: The Author gave it, *Forth crept the SWELLING Gourd.* As *Propertius*; *Caeruleus Cucumis*, tumidoque *Cucurbita ventre*. Those that stily maintain, that SMELLING was Milton's Word, and interpret it the *Melon*, seem not to attend, that he had the Word *Smelling*

two Lines before, and would not have doubled it so soon again: and that he does not name here any particular Plant, but whole Tribes and Species; the Vine, the Gourd, the Reed, the Shrub, the Bush, the Tree. *Gourds* are as numerous a Family, as most of the other; and include the *Melon* within the general Name; which though it smells,

- 335 Plant of the field, which ere it was in th' Earth
 God made, and every Herb, before it grew
 On the green stem: God saw that it was good.
 So Ev'n and Morn recorded the Third Day.
 Again th' Almighty spake: Let there be Lights
 340 High in th' expanse of Heaven to divide
 The Day from Night; and let them be for Signs,
 For Seasons and for Days and circling Years;
 And let them be for Lights, as I ordain
 Their office in the Firmament of Heav'n,
 345 To give Light on the Earth: and it was so.
 And God made Two great Lights, great for their use
 To Man; the greater to have rule by Day,
 The less by Night altern: and made the Stars,
 And set them in the Firmament of Heav'n
 350 To' illuminate the Earth, and rule the Day
 In their vicissitude, and rule the Night;
 And Light from Darkness so divide. God saw,
 Surveying his great work, that it was good:
 For of celestial Bodies first the Sun
 355 A mighty Sphere he fram'd, unlightsome first,
 Though of Ethereal Mold: then form'd the Moon
 Globose, and every magnitude of Stars,
 And sow'd with Stars the Heav'n thick as a field.
 Of Light by far the greater part he took,
 360 Transplanted from her cloudy Shrine; and plac'd
 In the Sun's Orb; made porous to receive
 And drink the *liquid Light*, firm to retain *lucid Draught*
 Her gather'd beams, great Palace now of Light.
 Hither as to their *Fountain other Stars* *spring the Planet*

Repairing

smells, it swells likewise.

V. 326. Or gem'd Their blossoms.] 'Tis plain, he gave it, WITH Blossoms. Their Branches, hung with Fruit, or gem'd with Blossoms.

V. 362. And drink the liquid Light.] Within

seven Lines, the Word *Light* recurs four times. To avoid which Inconvenience, we may suppose he gave it here;

And drink the LUCID DRAUGHT.

V. 364. As to their Fountain other Stars.] What, all other Stars? the Fix'd Stars? None borrow Light

- * Repairing, *in their golden Urns draw Light*;
 366 [*And hence the Morning Planet gilds his horns*;
 By tincture or reflection They augment
 Their small peculiar; though from human sight by
 So far remote, with diminution seen.
 370 First in his East the glorious Lamp was seen, arose,
 Regent of Day, and all th' Horizon round
 Invested with bright rays; jocund to run
 His longitude through Heav'n's high rode: the gray long Career
 Dawn, and the Pleiades before him danc'd
 375 Shedding sweet Influence. Less bright the Moon,
 But opposit in level'd West was set
 His mirror, with full Face borrowing her Light
 From Him; for other light she needeth none
 * Repairing, draw their fill in golden Urns; In

Light of him, but his own Planets. Rather therefore thus;

Hither, as to their Spring, the Planet Stars.

V. 365. Repairing, *in their golden Urns draw Light*.] *Light* here comes the Fourth time within a few Verses; and what's an equal Fault, it ends the Line, as it did just before. I would choose to alter the Distich thus;

Hither, as to their Spring, the Planet Stars

Repairing, draw THEIR FILL in golden Urns.

'Tis enough, nay more, to say, *Draw their Fill*; for the whole Context shews what they draw, without naming it.

V. 366. *And hence the Morning Planet gilds his horns*.] This Line must needs be spurious: it betrays our Editor's Handy-work; who, by all his Insertions compar'd together, appears an injudicious Smatterer in Astronomy, Geography, Poetical Story, and old Romances. First, this Verse interrupts and spoils the Context, *they draw light, THEY augment*; betwixt which Plurals he inserts a Singular. Then this Morning Star, *Venus*, is one of those Planets mention'd before, *that draw light in their Urns*; and so comes in twice. And though *Venus* through the Telescope appears sometimes *Corniculata*, Horned like our Moon; yet it's absurd to make *Raphael* tell this to *Adam*, who could not see it or have any Notion of it: He might as well tell him of the Satellites of *Jupiter* and *Saturn*. And lastly, *To gild his Horns*, is changing the Metaphor, which begins with *Drawing*

in *Pitchers*, and ends in *Gilding*: and the *Horns* the Editor may take to Himself; for then there's the least *Gilding* of all: at another Season the whole Face, the whole Hemisphere is gilt.

V. 368. *Though from human sight So far remote*.] I believe the Author gave it, with another Distinction, *Though BY human sight, So far remote, with diminution seen.*

Seen by human Sight, being so remote from our Earth: *Remote from Sight*, is what cannot be seen at all.

V. 370. *The glorious Lamp was seen*.] The Verse before ends with *seen*; which, could the Author have observ'd, he would not have let pass. Rather therefore thus;

First in his East the glorious Lamp AROSE.

V. 373. *Jocund to run His Longitude through Heav'n's high rode*.] Who bestow'd on us this *Longitude* here, Printer or Editor? Whether of them did it, he may please to take it back again; a piece of mere Nonsense. The Poet gave it thus;

Jocund to run

His LONG CAREER through Heav'n's high rode.

The Word *Rode* sufficiently evinces this. So IV, 353,

For the Sun

Declin'd was hasting now with prone Career.

Sir Philip Sidney, in his *Defence of Poetry*, p. 512. But since I have run so long a Career in this Matter.

In that aspect, and still that distance keeps
 380 'Till night; then in the East Her turn she shines,
 Revolv'd on Heav'n's great Axle, and her reign around Earth's
 With thousand lesser Lights dividual holds,
 With thousand thousand Stars, that then appear'd fixed
 Spangling the Hemisphere. Then first adorn'd
 385 With * (their) bright Luminaries that set and rose,
 Glad Ev'ning and glad Morn crown'd the Fourth day.
 And God said, Let the Waters generate,
 Reptil with Spawn abundant, living Soul; Replete
 And let the Fowl flie above the Earth, with wings
 390 Display'd on th' open Firmament of Heav'n.
 [And God created the great Whales; and each
 * Luminaries bright

Soul

V. 378. *Other light she needed none In that Aspect.* He must have given it, NEEDETH none: it's perpetually so, not at that Juncture once only.

V. 381. *Revolv'd on Heav'n's great Axle.* Better Skill in Astronomy to say;
 Revolv'd AROUND EARTH'S Axle.

V. 383. *With thousand thousand Stars, that then appear'd.* We might have allow'd his *Thousand Thousand*, if he had not added, *That then appear'd in the Hemisphere*. That's over-stretching it by above 999 Thousand. Rather thus;
 With thousand FIXED STARS, that then appear'd.

V. 385. *With (their) bright Luminaries that set and rose.* This Verse has a Syllable too much; unless you'll contract *Luminaries* into Three Syllables. But Milton could not give it so. The Construction is, *Glad Evening and Morn then first adorn'd*; so that here's no place for *THEIR Luminaries*. He dictated it thus; *Then first adorn'd With LUMINARIES BRIGHT, that set and rise.*

V. 388. *Let the Waters generate Reptil with Spawn abundant.* Reptil is the Latiniz'd Word for *Creeping thing*. But *creeping things* were created on the next, the sixth Day; as both the Text and Milton himself agree, v. 452,

Cattel, and creeping thing, and Beast of th' Earth. The Text here says, *Let the Waters bring forth the moving Creature*; for Distinction's sake; and rejects *Creeping* to the Margin; the Hebrew Word

comprehending both. Will any one say, that Milton pedantically adher'd to the Marginal Reading? or may we say, that *Reptil* came from the Editor; and from the Poet this,

And God said, Let the Waters generate, REplete with Spawn abundant, living Soul.
 As XII, 468. *And our Sire,*

Replete with joy and wonder, thus reply'd.
 I profess my self of this latter Opinion, for another Reason too, to be seen in the next Note.

V. 391. *And God created the great Whales, and each Soul living, each that crept.* Here comes *Crept* again (and that for *Creeps*) contrary to Propriety, and to the Text, which has here *Creature that moveth*. The same Person that here prefer'd *Crept* to *Moves*, was the Author of *Reptil* above. But I vehemently suspect, that these Eight Lines following were all made by the Editor, *And God created the great Whales, &c.* 'Tis true, they are in *Genesis*; but they should not be in this Poem. Could Milton say, *God created great Whales, &c.* and himself afterwards create them again? Poetical Necessity forc'd him to omit that Verse in *Genesis*; which the busy Editor perceiving, was resolv'd to have it in. How much better does the Passage procede without them?

And God said, Let the Waters generate, REplete with Spawn abundant, living Soul.
Forthwith the Sounds and Seas, &c.

And why should Raphael be so tied up to the Letter in *Genesis*, who makes this Narrative thousands of Years before *Genesis* was writ?

V. 402.

Soul living, each that crept, which plenteously
The waters generated by their kinds;
And every Bird of wing after his kind:

395 And saw that it was good, and bless'd them, saying,
Be fruitful, multiply, and in the Seas
And Lakes and running Streams the waters fill;
And let the Fowl be multiply'd on th' Earth.]

Forthwith the Sounds and Seas, each Creek and Bay

400 With Fry innumerable swarms and shoals
Of Fish, that with their fins and shining scales
Glide under the green wave, in Sculls that oft *th' azure*
Bank the mid Sea: part single or with mate
Graze the Sea-weed their pasture, and thro' Groves

405 Of Coral stray; or sporting with quick glance
Show to the Sun their (*wav'd*) coats dropt with gold; *be drop'd*
Or in their pearly Shells at ease, attend
Moist nutriment, or under Rocks their food
In jointed Armour watch. On smooth the Seal,

410 And bended Dolphins play: part huge of bulk
Wallowing unweildy, enormous in their Gate
Tempest the Ocean: there Leviathan
Hugest of living Creatures, on the Deep

* *Stretch'd like a Promontory sleeps, or swims*

415 And seems a Moving Land; and at his Gills
Draws in, and at his Trunk spouts out a Sea.
Mean while the tepid Caves and Fens and Shores *Moors*

* *Seems a fix'd Promontory when he sleeps;
When swims, a Moving Land;*

Their

V. 402. *Glide under the green wave.*] Very bad
Accent to support the sinking Measure. Rather
thus; *Glide under th' AZURE wave.*

V. 406. *Their (wav'd) coats dropt with gold.*
To improve the Accent, and smooth the Rough-
ness, rather let it be, in *Spenser's* Stile,
Show to the Sun their Coats BEDROP'D with Gold.

V. 414. *Stretch'd like a Promontory sleeps, or*

swims And seems a Moving Land.] This Distich
seems but negligently wrought; which will be
best known by Comparison. His Thought was
this; *Seems a fix'd Promontory when he sleeps;
When swims, a Moving Land.*

V. 417. *Mean while the tepid Caves and Fens
and Shores.*] No doubt the Author gave it, *Fens
and MOORS.* *Moors* or *Meers* are properly join'd
with *Fens*; not *Shores*, commonly dry and rocky.

V. 422.

- Their Brood as numerous hatch, from th' Egg that soon Eggs
 Bursting with kindly rupture forth disclos'd
 420 Their callow young; but feather'd soon and fledg
 They sum'd their Pens, and soaring th' air sublime
 With clang despis'd the Ground, *under* a cloud *and form'd*
 In prospect: there the Eagle and the Stork
 On Cliffs and Cedar tops their Eyries build.
 425 Part loosely wing the Region; part more wise
 In common, rang'd in figure wedge their way,
 Intelligent of seasons; and set forth
 Their airy Caravan high over Seas
 Flying and over Lands, with mutual wing *Passing*
 430 Easing their flight: so steers the prudent Crane
 Her annual voyage, born on Winds; the Air
 Floats, as they pass, fan'd with unnumber'd plumes.
 From Branch to Branch the smaller Birds with song
 Solac'd the Woods, and spread their painted wings
 435 Till Ev'n; nor Then the solemn Nightingale
 Ceas'd warbling, but all Night tun'd Her soft lays.
 Others on silver Lakes and Rivers bath'd
 Their downy *breast*; the Swan with arched neck *breasts;*
 Between *her* white wings mantling proudly, rows *his*
 440 *Her* state with oary feet. Yet oft they quit *His*
 The Dank, and rising on stiff Pinions towr
 The mid aerial Sky. Others on ground
 Walk'd firm; the crested Cock, whose Clarion sounds
 The silent hours; and the' other whose gay Train
 445 Adorns him, color'd with the florid hue

Of

V. 422. *Despis'd the Ground, under a Cloud In prospect.*] How could the Birds, soaring in Companies, be *under* a Cloud? If *under* be admitted, then it is the *Ground* that must be *under* the Cloud: but how could the *Ground* be sensible of a Prospect? I believe the Author gave it;
 AND FORM'D a Cloud in prospect.

V. 429. *High over Seas Flying and over Lands.*] Flying here, and in the next Line *Flight*. Could

the Author have revis'd what was writ, he would have given some other Word, *Passing*, *Trending*, *Soaring*, &c.

V. 439. *The Swan her white wings, and her state.*] I wonder he should make the *Swan* of the Feminine Gender, contrary to both Greek and Latin, always Κύνυς, *Cygnus*. Rather therefore HIS wings, HIS state,

H h

V. 451.

Of Rainbows and Starry' Eyes. The Waters thus
With Fish replenish'd, and the Air with Fowl.
Ev'ning and Morn solemniz'd the Fifth day.

The Sixth, and of Creation last, arose

450 With Ev'ning Harps and Matin; when God said,
Let th' Earth bring forth *Fowl* living in her kind, *Soul*
Cattel, and Creeping *things*, and Beast of th' Earth, *thing*
Each of their kind. The Earth obey'd, and straight
Op'ning her fertile Womb teem'd at a Birth

455 Innumerable living Creatures, perfect forms,
Limb'd and full-grown. Out of the ground up-rose,
As from his Lair, the Wildbeast where he wons

In Forest *wild*, in Thicket, Brake, or Den; *wild*
Among the Trees in Pairs they rose, they walk'd:

460 The Cattel in the Fields and Meadows green:
Those rare and solitary, These in flocks
Pasturing, at once and in broad Herds upsprung.

[*The grassie Clods now calv'd, now half appear'd*

The tawny Lion, pawing to get free

His

V. 451. *Let th' Earth bring forth Fowl living.*] A most shameful Fault here, to have gone through so many Editions. The Author gave it;
Let th' Earth bring forth SOUL living in her kind. So the Scripture, *living Soul*. Fowl were created the Day before this.

V. 452. *Cattel, and Creeping things, and Beast of th' Earth.*] He gave it, *Creeping THING*, as it is in *Genesis*: and thence he adds, *Beast of th' Earth*, not *Beasts*.

V. 458. *The Wildbeast where he wons In Forest wild.*] The *wild* Beast in the *wild* Forest? miserable Jejuny! The Author gave it,
The Wildbeast where he wons In Forest WIDE.

V. 463. *The grassie Clods now calv'd, &c.*] Here we are come to a whole Dozen of Verses, which are demonstrably an Insertion of the Editor's, without the Poet's knowledge. I shall first join together the Lines that are genuine; and their Connexion will appear so inseparable, that the Lines intermediate must be voted spurious; though they were as elegant, as they'll be found silly.

He had spoke of the Generations of Beasts, both Wild and Tame:

*Those rare and solitary, These in flocks
Pasturing, at once and in broad herds, up sprung:
At once came forth whatever creeps the ground,
Insect or Worm.*

Let any one, either gifted with Poetry, or conversant in good Poets, determine; if this Repetition, *At once, At once*, did not follow thus close under *Milton's* forming Stile, nothing intervening. And now let's examine what the Editor would palm upon us. *Quod dedit principium adveniens?*

The grassie Clods now calv'd. *Calv'd* is a Metaphor very heroical, especially for wild Beasts. But had not the Author express'd it, and much better, before?

*The Earth obey'd, and straight,
Op'ning her fertile Womb teem'd at a Birth.* Would a Man, that had once said *Teem'd*, have doubled and polluted it with *Calv'd*? He goes on, *The Lion pawing to get free his hinder parts*. The poor Lion stuck fast in the Passage: he was form'd, it seems, in the Earth, without any Cavity for him. And his Hinderparts being much thinner

- 465 His hinder parts; then springs as broke from bonds,
And rampant shakes his brinded main. The Ounce,
The Libbard, and the Tiger, as the Mole
Rising, the crumbl'd Earth above them threw
In hillocks. The swift Stag from under ground
470 Bore up his branching head. Scarce from his mould
Behemoth, biggest born of Earth, upheav'd
His Vastness. Fleec'd the Flocks and bleating rose,
As Plants; ambiguous between Sea and Land
The River Horse and scaly Crocodile.]
475 At once came forth whatever creeps the ground,
Insect or Worm: those way'd their limber Fans
For Wings, and smallest Lineaments exact;
In all the liveries deck'd of Summer's pride
With spots of gold and purple, azure and green:
480 These as a Line their long dimension drew,
Streaking the ground with sinuous trace: [not all
Minims of Nature; some of Serpent kind
Wondrous in length and corpulence involv'd

Their

thinner than his Foreparts; if these were once out, he needed not to paw and struggle to free the Hinder ones, which could not possibly stick at all. But how came out, Ounces, Leopards, and Tigers? one would think, just as the Lion did; being so near akin in Figure and Strength. No; we are mistaken: They rose up like Moles, scratching up Hillocks before them. Weak Tigers in the Birth, to grow so strong afterwards: And yet Milton had told us, v. 456, that all the Beasts came out perfect forms, limb'd and full grown. But the swift Stag bore up his branching head. For all his Swiftness, he seems to have lain fast there; for we hear no more of him beyond his Horns. Then the Elephant scarce upheav'd his vastness. SCARCE upheav'd? with much ado got up? What an Idiot of an Editor? He confounds the external Force requisite to lift an Elephant, with the Elephant's internal and natural Force to move and lift himself. The bulkier he was, the easier he could upheave himself, with a Castle too on his Back. But he makes us amends at last, Fleec'd the flocks and bleating rose, as Plants. Milton had told us, That the Flocks at once upsprung in perfect forms. The Editor tells us, they had Fleeces, for

fear we should think they had been shorn before they came up. But they rose like Plants: so slowly as Plants grow, or bleating like Plants? We will not believe him against Milton himself, who tells us, They at once upsprung. He closes the Scene, with the Hippopotamus and Crocodile, which he tells us are Ambiguous Animals: but how they rose, bleating or otherwise; or whether they rose at all, this Deponent sayeth not: for he has put no Verb to the Sentence. Raphael had rais'd our Expectation at the beginning,

What words from tongue of Seraph can suffice?
But surely such Words, such trifling Stuff, were never put into a Seraph's Mouth, but here.

V. 476. And smallest Lineaments exact.] The Author gave it,

For Wings, IN smallest Lineaments exact.
Exact is the Nominative Case, Insects form'd exact, though in smallest Lineaments. The Microscope abundantly witnesses that Exactness.

V. 481. Not all Minims of Nature, some of Serpent kind, &c.] Our Editor not yet satisfied with inserting a Dozen Lines, a foolish Description of his

- Their *snaky folds, and added wings.*] First crept
 485 The parsimonious Emmet, provident
 Of future, in small room large Heart enclos'd,
 Pattern of just equality perhaps
 Hereafter, joined in her popular Tribes
 Of Commonalty. Swarming next appear'd
 490 The Female Bee that [*feeds her Husband Drone* *Th'industrious*
Deliciously, and] builds her waxen cells
 With honey stor'd. The rest are numberless,
 And Thou their Natures know'st, and gav'st them Names,
 Needles to thee repeated. Nor unknown
 495 The Serpent subtlest beast of all the field,
 Of huge extent sometimes, with brazen Eyes
 And hairy Main terrific, though to Thee
 Not noxious, but obedient at thy call.
 Now Heav'n in all her glory shone, and roll'd
 500 Her motions, as the great First mover's hand
 First wheel'd their course: Earth in her rich attire
 Consummate lovely smil'd; Air, Water, *Earth,* *Land,*
 By Fowl, Fish, Beast, was flown, was swum, was walk'd
 Frequent;

his Animals rising Postures, below the Dignity of a Seraphic Speaker, nay below *Lucretius's* Sense and Gravity, where he forms their first Production, *Crescebant uteri terrae radicibus apti*, &c. Not content, I say, with playing the Fool once, he gives us three Verses more, of no better Strain than the other. The *Worm Species*, he says, were not all *Minims of Nature* (the Scholastic Phrase, *Minima Naturae*) but some of Serpent kind, wondrously vast; *that involv'd their snaky folds, and added wings*: *Snaky* is mere Tautology; that is, *Serpents* involv'd *Serpentine* Folds. But what's this *Added*? Verb or Participle? *Involv'd* their added Wings? or *added* their own Wings? Both equally Nonsense. But does not *Milton* himself describe this *Serpent kind wondrous in length*, within half a Score Lines?

The Serpent

Of huge extent sometimes, with brazen Eyes,

And hairy Main terrifick.

Would you so supinely impose on us, That *Milton* would describe the *Serpent* twice, and so near together? You are caught here in the Forgery:

nor do we doubt, which of the Two Descriptions is Yours. They are distinguishable at first View. But tack the broken Verse together, which the Editor had cut asunder,

Streaking the ground with sinuous trace. First crept.

V. 486. In *small room large heart enclos'd.*] What *Virgil* gave to the *Bee*, he gives to the *Ant*, *Ingentes animos angusto in pectore versant.*

V. 490. The Female *Bee*, *that feeds her Husband Drone deliciously.*] I suspect the Editor again here: but whether it be He or the Author; 'tis a difficult thing to personate an Archangel well. Be cautious there, of pinning upon his Credit either false or dubious Philosophy. *The Female Bee*. Whether an *Amazonian* Race without Males, or (as some will have it) one Female, common Mother of all the Hive, seem idle and idiotical Notions, against the Course and stated Rule of Nature. Nor is the *Drone* Husband to the *Bee*; but an Insect distinct, more different from Her than a Wasp. Rather therefore amend

Frequent; and of the Sixth day yet remain'd.
 505 There wanted yet the Master-work, the End
 Of all yet done; a Creature who not prone
 * *And Brute as other creatures*, but endow'd
 With Sanctity of Reason, *might erect* , *Speech, and*
 His Stature, and *upright* with Front serene *In sublime*
 510 *Govern* the rest; self-knowing, and from thence *To rule*
 Magnanimous to correspond with Heav'n;
 But grateful to acknowledge whence his good
 Descends, thither with heart and voice and eyes
 Directed in Devotion; to adore
 515 And worship God supreme, who made him chief
 Of all his works: therefore th' Omnipotent
 Eternal Father (For where is not He
 Present) thus to his Son audibly spake:
 Let us make now Man in our Image, Man
 520 In our similitude; and let them rule
 Over the Fish and Fowl of Sea and Air,
 Beast of the Field, and over all the earth,
 * *To Earth, nor mute, nor bestial.*

And

it thus, if the Author did not give it so himself;
Swarming next appear'd
 Th' INDUSTRIOUS Bee, that builds her waxen cells.

V. 502. *Air, Water, Earth.*] *Earth* is in the
 Line before. No doubt he design'd it,
Air, Water, LAND.

V. 506. *A creature who not prone* And Brute as
 other creatures.] This Sentence is negligently
 wrought. *As other Creatures?* Why, the Angels
 are Creatures, neither prone nor brute. And
Prone, barely so put, does not express what he
 aim'd at here from Ovid,

Pronaque cum spectent animalia cetera terram.

Rather therefore thus;

A Creature who not prone.

TO EARTH, NOR MUTE, NOR BESTIAL, but endow'd.

V. 508. *With Sanctity of Reason.*] What this
 Of does here, is hard to conceive. He gave it,
Sanctity AND *Reason*, from Ovid,

SANCTIUS his animal, Mentisque capaxius altae.

But would it not be better and fuller thus;
Nor mute, nor bestial; but endow'd
 With Sanctity, SPEECH, Reason.

V. 509. *Might erect His Stature, and upright.*] This is unwarily put. *Might erect* his Stature? As if his *Erection* was superadded to his Form by his own Contrivance; not originally so made by his Creator. I remember this senseless Notion spread about, That Man at first was a Quadruped, with a *Kentish* Tail; or of the Isle of *Formosa*, a superior Species of Drills, that in time learn'd to dock his Rump, and walk upon two Feet. Not so Ovid, whom he here imitates;

Os homini sublime dedit, caelumque tueri

Jussit, et erectos ad sidera tollere vultus.

And then *Upright with Front serene* wants Exactness. *Upright* belongs to the Joints, not to the Front; and it's the very same with *Erect*, that comes before. Rather therefore thus;

With Sanctity, Speech, Reason; AND erect

IN Stature, and SUBLIME with Front serene

TO RULE the rest.

V. 527.

- And every creeping thing that creeps the ground.
 This said; He form'd Thee, *Adam*, Thee, O Man,
 525 Dust of the ground, and in thy nostrils breath'd
 The breath of life; in His own Image He
 Created Thee, in *the Image* of God *th' Image Thee*
 Express, and thou becam'st a living Soul.
 Male he created Thee, but thy Confort
 530 Female for Race; then bless'd Mankind, and said,
 Be fruitful, multiply, and fill the Earth;
 Subdue it, and throughout dominion hold
 Over Fish of the Sea, and Fowl of th' Air,
 And every living thing that moves on th' Earth,
 535 Where-ever thus created; for no place
 Is yet distinct by name. Thence, as thou know'st,
 He brought thee into this delicious Grove,
 This Garden, planted with the Trees of God, 1
 Delectable both to behold and tast, 3
 540 And freely all their pleasant fruit for food 2
 Gave thee; all sorts are here that all th' Earth yields
 Variety without end: but of the Tree
 Which tasted works Knowledge of Good and Evil,
 Thou may'st not; in the day thou eat'st, thou dy'st;
 545 Death is the penalty impos'd: beware
 And govern well thy appetite, lest Sin
 Surprise thee, and her black attendant Death.
 Here finish'd He, and all that He had made
 View'd; and, behold, all was entirely good.
 550 So Ev'n and Morn accomplish'd the Sixth day:
 Yet not till the Creator, from his work
 Desisting though unwearied, up return'd;
 Up to the Heav'n of Heav'ns his high abode:
 Thence to behold this new created World

Th'

V. 527. *Created thee, in the Image of God.*] This Verse seems to have lost some of its Entrails, it's so hollow. I believe He gave it,
Created Thee, in th' Image THREE of God,

Thee doubled, as v. 524.

V. 539. *Delectable both to behold and taste.*] How can this stand? Taste the Garden? or taste the Trees?

- 555 Th' *addition* of his Empire; how it show'd
In prospect from his Throne, how good, how fair,
Answering his great Idea. Up he rode
Follow'd with acclamation and the sound
Symphonious of ten thousand Harps that tun'd
560 Angelic harmonies: the Earth, the Air
Resounded; thou remember'st, for thou heard'st:
The Heav'ns and all the Constellations rung,
The Planets in their stations list'ning stood,
While the bright Pomp ascended jubilant.
565 Open, ye everlasting Gates, they sung;
Open, ye Heav'ns, your living doors; let in
The great Creator from his work return'd
Magnificent, his Six days work, a World:
Open, and henceforth oft; for God will deign
570 To visit oft the dwellings of just Men,
Delighted; and with frequent intercourse
Thither will send his winged messengers
On errands of supernal Grace. So sung
The glorious Train ascending: He through Heav'n,
575 That open'd wide her blazing portals, led
To God's eternal house direct the way;
A broad and ample rode, whose dust is Gold
And pavement Stars; as Stars to Thee appear,
Seen in the Galaxie, that Milky way
580 Which nightly as a circling Zone thou seest
Pouder'd with Stars. And now on Earth the Sev'nth
Ev'ning arose in *Eden*; for the Sun
Was set, and twilight from the East came on,
Forerunning Night: when at the holy Mount
585 Of Heav'ns high-seated top; th' Imperial Throne
Of Godhead, fix'd for ever firm and sure,

accession

The

Trees? Two Verses have been transpos'd, contrary to the Author's Design, who gave it thus;
And freely all their pleasant fruits for food,
Delectable both to behold and taste,

Gave thee.

V. 555. *Th' Addition of his Empire.*] I believe
He gave it, *Th' ACCESSION of his Empire.*

V. 593.

- The filial Pow'r arriv'd, and sat him down
 With his great Father; for He also went
 Invisible, yet staid (such privilege
 590 Hath Omnipresence) and the work ordain'd,
 Author and end of all things; and from work
 Now resting, bless'd and hallow'd the Sev'nth day,
 [*As resting on that day from all his work,*]
 But not in Silence holy kept: the Harp
 595 Had work and rested not; the solemn Pipe
 And Dulcimer, all Organs of sweet stop,
 All sounds on Fret by string or golden wire
 Temper'd soft Tunings, intermix'd with Voice
 Choral or Unison: of Incense clouds
 600 Fuming from golden Censers hid the Mount.
 Creation and the Six days acts they sung:
 Great are thy works, *Jehovah*, infinite
 Thy pow'r; what thought can measure Thee, or tongue
 Relate thee; greater now in thy return
 605 Than from the *Giant* Angels; Thee that day *Rebel*
 Thy Thunders magnify'd: but to create
 Is greater than created to destroy.
 Who can impair thee, mighty King, or bound
 Thy Empire? easily the proud attempt
 610 Of Spirits Apostate and their counsels vain
 Thou *hast repell'd*; while impiously they thought *did'st repell*;
 Thee to diminish, and from Thee withdraw
 The number of thy worshippers. Who seeks
 To lessen Thee, against his purpose serves
 615 To manifest the more thy might: his Evil
 Thou usest, and from thence creat'st more Good.
 Witness this new-made World, another Heav'n,

From

V. 593. *As resting on that day from all his work.*
 This Verse is quite superfluous, and divides what
 should be close together:

Bless'd and hallow'd the sev'nth Day;
But not in Silence holy kept.
 Who inserted it, is now no Difficulty to guess.

V. 605. *Than from the Giant Angels.* *Giant* is
 very indiscreetly put here: it insinuates as if this
 was as fabulous as that of *Jove*. Better therefore
 thus;

Than from the REBEL Angels.

V. 621.

From Heaven Gate not far; founded in view
 On the clear *Hyalin*, the Glassie Sea :
 620 Of amplitude almost immense, with Stars
 Numerous, and every Star perhaps a World *Innumeros,*
 Of destin'd Habitation; but thou know'st
 Their seasons: *among these*, the seat of Men *these among,*
 Earth with her nether Ocean circumfus'd,
 625 Their pleasant dwelling place. Thrice happy Men,
 And sons of men; whom God hath thus advanc'd,
 Created in his Image, there to dwell
 And worship Him, and in reward to rule
 Over his Works on Earth, in Sea or Air,
 630 And multiply a Race of Worshippers
 Holy and just: thrice happy, if they know
 Their happiness, and persevere upright.
 So sung they, and the Empyréan rung
 With *Halleluiahs*: Thus was Sabbath kept.
 635 And thy request think now fulfil'd, that ask'd
 How first this World and face of things began,
 And what before thy memory was done
 From the beginning; that posterity
 Inform'd by thee *might* know: if else thou seek'st *may*
 640 Ought, not surpassing human measure, say.

V. 621. *With Stars Numerous, and every Star.*
 Rather thus; INNUMEROUS, every Star.

Accent. Rather thus;
Their seasons: these among, the seat of Men.
 As VII. 133.

V. 623. *A'mong these, the seat of Men.*] Bad

Once brighter, than that Star the Stars among.

PARADISE LOST.

BOOK VIII.

THE Angel ended; and in *Adam's* Ear
 So charming left his voice, that He a while
 Thought him still speaking, still stood fix'd to hear;
 Then as new wak'd thus gratefully reply'd:

5 What thanks sufficient, or what recompense
 Equal have I to render Thee, Divine
 Historian, who thus largely hast allay'd
 The thirst I had of knowledge; and vouchsaf'd
 This friendly condescension to relate
 10 Things else by me unsearchable, now heard
 With wonder, but delight; and, as is due,
 With glory attributed to the high
 Creator: something yet of doubt remains,
 Which only thy solution can resolve.

15 When I behold this goodly Frame, this World
 Of Heav'n and Earth consisting, and compute
 Their magnitudes, this Earth *a spot*, a grain,
 An atom, with the Firmament compar'd
 And all her number'd Stars; that seem to roll
 20 *Spaces* incomprehensible, (for such
 Their distance argues, and their swift return
 Diurnal) merely to officiate light

*a mote,**With speed*

Round

V. 17. *This Earth a Spot, a Grain, An Atom.*] We have it again within six Lines, *Earth this punctal Spot.* So that here it would be better, as I suppose He gave it,
This Earth a MOTE, a Grain.

V. 20. *That seem to roll Spaces incomprehensible.*

Their *Distance* cannot argue their *Spaces*; for One is reciprocal to the Other. And their *swift diurnal return* does not argue their vast *Spaces*, but rather argues against them. I believe He either gave it, or design'd it; which makes the Argument valid; *With SPEED incomprehensible.*

Round this opacous Earth, this *punctual* spot,
 [One day and night; in all their vast survey.]
 25 Useless besides; reas'ning I oft admire,
 How Nature wise and frugal could commit
 Such disproportions, with superfluous hand
 So many *nobler* bodies to create,
 Greater so manifold, to this one use
 30 For ought appears: and on their Orbs impose
 Such restless revolution day by day
 Repeated; while the sedentary Earth,
 That better might with far less compass move,
 Serv'd by more noble than Her self, attains
 35 Her end without least motion; and receives
 As tribute such a sumless journey brought
 Of incorporeal speed, her warmth and light;
 Speed, to describe whose swiftness Number fails.
 So spake our Sire; and by his count'nance seem'd
 40 Ent'ring on studious thoughts abstruse; which Eve
 Perceiving, where she sat retir'd in sight,
 With lowliness majestic from her seat,
 And grace that won who saw to wish her stay,
 Rose; and went forth among her Fruits and Flours,
 45 To visit how they prosper'd, Bud and Bloom,
 Her Nursery. They at her coming sprung,
 And touch'd by Her fair tendance gladlier grew.
 Yet went she not; as not with such discourse
 Delighted, or not capable her ear
 50 Of what was high: such pleasure she reserv'd,
Adam relating, She sole Auditress.
 Her Husband the Relator she prefer'd

punctal

greater

Before

V. 24. *This punctual spot, One day and night.* For *Punctual* the Author design'd PUNCTAL. And then the next Verse is superfluous, and consequently *spurious*. What is *One day and night*, but what was said before, *Their return diurnal*? Nay worse: for in stead of *One*, it should be *Each* day and night.

V. 28. *So many nobler bodies.* Within half a Dozen Verses, it returns, *Serv'd by more Noble than her self*. So that here some other Epithet would be more proper;
So many GREATER bodies, Greater so manifold. There the Repetition is artful and emphatical.

- Before the Angel; and of Him to ask
 Chose rather: He, she knew, would intermix
 55 Grateful digressions, and solve high dispute
 With conjugal careffes: from his Lip,
 Not Words alone pleas'd Her. O when meet now
 Such pairs, in Love and mutual Honour join'd?
 With Goddess-like demeanor forth she went,
 60 Not unattended: for on Her as Queen
 A pomp of winning Graces waited still;
 And from about her shot darts of desire
 Into all eyes, to wish her still in sight.
 And *Raphael* now to *Adam's* doubt propos'd
 65 Benevolent and facil thus reply'd:
 To ask or search I blame thee not; for Heav'n
 Is as the Book of God before thee set,
 Wherein to read His wond'rous Works, and learn
 His Seasons, Hours or Days or Months or Years:
 70 This to attain; whether *Heav'n move* or Earth *move Heav'n*
 Imports not, if thou reckon right: the rest
 From *Man or Angel* the great Architect *Human Knowledge*
 Did wisely to conceal; and not divulge
 His secrets to be scan'd by Them, who ought
 75 Rather admire: or if they list to try
 Conjecture, He his Fabric of the Heav'ns
 Hath left to their disputes; perhaps to move
 His laughter at their quaint Opinions wide
 Hereafter, when they come to model Heav'n
 80 And calculate *the Stars; how they will wield its Motions; how they'll*
 The

V. 61. *A pomp of winning Graces waited still.*
 From Tibullus;
illam, quicquid agit, quoquo vestigia movit,
Componit furtim subsequiturque Decor.

V. 71. *The rest From Man or Angel.* This
 cannot be allow'd, That the Angels, whom he
 supposes to have daily Intercourse between Hea-
 ven and Earth, through all the Planetary Orbs,
 should not know whether the Earth or Sun was
 in the Center. Without that Knowledge they

could not know their Way to the Earth; who, if
 she annually moves through the *Orbis magnus* a-
 bout the Sun, would be sometimes millions of
 Miles remov'd from her former Station. Rather
 therefore,

From HUMAN KNOWLEDGE the great Architect
Did wisely to conceal.

As v. 119

God, to remove his ways from Human Sense.
 And when He afterwards ridicules their *Quaint*
Opinions, Centric and Eccentric scribled o'er, He
 plainly

The mighty Frame; how build, unbuild, contrive
To save appearances; how gird the Sphere
With centric and eccentric scribled o'er,
Cycle and epicycle, Orb in Orb.

85 Already by thy reas'ning This I guess,
Who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less not bright; nor Heav'n such journies run,
Earth sitting still, when She alone receives

90 The benefit. Consider first, that Great
Or Bright infers not Excellence: the Earth,
Though in comparison of Heav'n so small,
Nor glistering, may of solid Good contain
More plenty than the Sun that barren shines:

95 Whose virtue on it self works no effect,
But *in* the fruitful Earth; there first receiv'd
His beams, unactive else, their vigour find.
Yet not to Earth are those bright Luminaries
Officious, but to Thee Earth's Habitant.

100 And for the Heav'ns wide Circuit, let it speak
The Maker's high magnificence; who built
So spacious and his Line stretch'd out so far,
That Man may know he dwells not in his Own;
An Edifice too large for Him to fill,

105 Lodg'd in a small partition; and the rest
Ordain'd for uses to his Lord best known.

The swiftness of those Circles attribute,
Though numberless, to His Omnipotence, Swifter than Thought,
That

plainly confines this Paragraph to Men alone, not Angels.

sign'd it,

To model Heav'n

And calculate ITS MOTIONS; how they'll wield.

V. 80. To model Heav'n, And calculate the Stars.] There's neither Harm nor Difficulty in calculating the Stars. The Calculation is already made within the six Degrees of apparent Magnitude. Nor do the Puzzles about Cycles and Epicycles *etc.* procede from the Number, but from the Motions of the Stars. He must therefore have de-

V. 108. Swiftness---- Though numberless.] We cannot allow him *Numberless swiftness*; though he hit it off right before, v. 38.

Speed, to describe whose Swiftness number fails.
It may be alter'd this way, among others;
The swiftness of those Circles attribute,
SWIFTER THAN THOUGHT, to His Omnipotence.

- That to corporeal substances could add
 110 Speed almost Spiritual. Me *thou think'st* not flow, *thoult think*
 Who since the Morning-hour set out from Heav'n
 Where God resides, and ere mid-day arriv'd
 In *Eden*; distance inexpressible
 By Numbers that have name. But this I urge,
 115 Admitting Motion in the Heav'ns, to shew
 Invalid that which Thee to doubt it mov'd:
 Not that I so affirm; though so it seem
 To Thee, who hast thy dwelling here on Earth.
 God, to remove his ways from human sense,
 120 Plac'd Heav'n from Earth so far, that earthly *Sight*, *Thought*
 If it presume, might err in things too high,
 And no advantage gain. What if the Sun
 * Be Center to the *World?* and other Stars,
 By His attractive virtue and their Own
 125 Incited, dance about him various rounds?
 Their wandering course now high, now low, then hid,
 Progressive, retrograde, or standing still,
 In Six thou *seest*: and what if Sev'nth to These *'lt see*
 The Planet Earth, so steadfast though she seem, *This very*
 * Be Center to his System? and his Planets

Insensibly

V. 110. *Me thou think'st not flow.*] No question he design'd it,
Me thou L'T THINK not flow.
 Thou wilt think; after I have told thee, that I came hither from the highest Heaven between Morning and Noon.

V. 120. *That earthly Sight, If it presume, might err.*] How can *Sight* presume, or *Sight* err? *Sensus non decipitur.* No doubt he gave it,
That earthly THOUGHT, if it presume, might err.

V. 123. *The Sun Be Center to the World? and other Stars*] Either his Notion, or his Expression, is quite besides the Center. Not Center to the *World*, nor to *other Stars*: but thus;

What if the Sun
 Be Center to HIS SYSTEM? AND HIS PLANETS,
 By His attractive virtue and their Own
 Incited, dance about him various Rounds?

And then you have the current Doctrine, the mutual Attraction of the Sun and his Planets; which our Poet learn'd out of the great *Kepler*, and is since confirm'd by our incomparable *Sir Isaac Newton*.

V. 128. *In Six thou seest.*] *Adam*, in that short time since his Creation, could not have seen those Phaenomena, of *High, Low, Retrograde, &c.* Afterwards he might. Rather therefore thus;

In Six THOUL'T SEE.
 But in the Seventh, the Earth, he could never see it, though he should live to the Conflagration.

V. 129. *The Planet Earth.*] By saying *Planet Earth*, he anticipates the Notion, which afterwards he's to produce. And then, that the Earth has Three Motions *insensibly*, is not true universally. They are *insensible* to the Earth's Inhabitants,

- 130 *Insensibly* three [*different*] Motions move? *Insensible to Thee*
 Which else to several Spheres thou must ascribe,
 Mov'd contrary with thwart obliquities:
 Or save the Sun His labour, and that swift
 Nocturnal and diurnal Rhomb suppos'd,
 135 Invisible' else above all Stars, the Wheel
 Of Day and Night: which needs not thy belief,
 If Earth industrious of her self fetch Day
 Travelling East, and with her part averse
 From the Sun's beam meet Night, Her other part
 140 Still luminous by his ray. What if that Light,
 * *Sent from her through the wide transpicious air,*
 To the terrestrial Moon be as a Star
 Enlightning Her by Day, as She by Night
 This Earth? reciprocal, if Land be there,
 145 Fields and Inhabitants. Her *spots* thou seest *Face*
As Clouds; and Clouds may rain, and Rain produce *Look cloudy*;
 Fruits in her soften'd Soil, for some to eat
 Allotted there: and *other Suns* perhaps *each fix'd Star*
 † *With their attendant Moons thou wilt descry*
 * *Reflected from her through transpicious air,*
 † *A Sun may be, with His attendant Moons*

Com-

rants, but *sensible* to all else, that can see the Earth at all. This Distich therefore had better be thus;

THIS VERY Earth, so stedfast though she seem,
Insensible TO THREE three Motions move.

V. 140. *What if that Light sent from her.*] *Sent from her* does not come up to the Notion: which supposes the Light, not to be intrinsecal, her own; but external, and borrow'd from the Sun. Rather therefore thus;

What if that Light
 REFLECTED from her through transpicious Air.

V. 145. *Her Spots thou seest As Clouds.*] We have had to do with these *Spots* before, V. 419.

Whence in her Visage round those Spots unpurg'd. And as he has manag'd them, they are a Spot upon the Face of his Poem. Those of the Moon are permanent, and have appear'd the same since

the first Memorial of them; and therefore cannot be Clouds. To make the Passage more tolerable, we may put it thus;

Her FACE thou seest

LOOK CLOUDY, and clouds may rain.

Raphael might say This to Adam; though he well knew, that such Cloudiness sometimes in the Moon's Visage is not to be charg'd on her, as if she did not keep her Face clean; but is caus'd by our Atmosphere, and reaches no farther.

V. 149. *With their attendant Moons thou wilt descry.*] Our Poet's Thought here is; That ev'ry fix'd Star is a Sun, and has Planets move round him, as our Sun has. But he overshoots the Mark; when he says *Adam will descry* those Planets. That's beyond the Power of all Telescopes, and utterly impossible; the Distance is so immense, and Planetary Light so feeble. Rather therefore thus;

And

- 150 Communicating Male and Female Light,
Which two great Sexes animate the World,
Stor'd in each *Orb* perhaps with some that live. *Globe*
For such vast room in Nature unpossess'd
By living Soul, desert and desolate,
- 155 Only to shine, yet scarce to contribute
Each *Orb* a glimpse of Light, convey'd so far *Globe*
Down to this Habitable, which returns
Light back to them, *is* obvious to Dispute. *Nought lies*
But whether Thus these things, or whether Not,
- 160 Whether the Sun predominant in Heav'n
Rise on the Earth, or Earth rise on the Sun;
He from the East his flaming rode begin,
Or She from West her silent course advance
With inoffensive *pace*, that spinning sleeps *twirl*
165 On her *soft* Axle; while She paces even, *mid*
And bears Thee soft with the smooth Air along:
Sollicit not thy thoughts with matters hid:
Leave Them to God above, Him serve and fear:
Of other Creatures, as Him pleases best,
- 170 Where-ever plac'd, let Him dispose: joy Thou
In what He gives to Thee, this Paradise
And thy fair *Eve*: Heav'n is for Thee too high
To know what passes there; be lowly wife:
Think only what concerns Thee and thy Being;
- 175 Dream not of other Worlds; what Creatures there
Live, in what state, condition, or degree:
Contented that thus far hath been reveal'd
Not of Earth only, but of highest Heav'n.

To

And EACH FIX'D STAR perhaps
A SUN MAY BE with HIS attendant Moons.

V. 152. *Stor'd in each Orb.*] *Orb* is a Word
ambiguous: it sometimes means the Body of a
Planet, sometimes the Orbit of its Course, some-
times a solid Ring, that wheels about with the
Planet fix'd in it. Rather therefore here, and
V. 156, GLOBE for *Orb*.

V. 158. *Which returns Light back to them.*] Strange Doctrine in Astronomy. The fix'd Stars, so many Suns, convey but a Glimpse of *Light* to our dark Earth; and yet she returns *Light* back to them. But our Author gave it;
NOUGHT back to them, LIES obvious to Dispute.

V. 165. *With inoffensive pace, that spinning sleeps*
Oh

To whom thus *Adam*, clear'd of doubt, reply'd:
 180 How fully hast thou satisfy'd me, pure
 Intelligence of Heav'n, Angel serene;
 And freed from intricacies, taught to live,
 The easiest way: nor with perplexing thoughts
 To interrupt the sweet of Life, from which
 185 God hath bid *dwell* far off all anxious cares,
 And not molest us, unless We our selves
 Seek them with wandring thoughts and notions vain.
 But apt the Mind or Fancy is to rove
 Uncheck'd, and of her roving is no end;
 190 Till warn'd, or by experience taught, she learn,
 That not to know at large of things remote
 From Use, obscure and subtle; but to know
 That which before us lies in daily life,
 Is the prime Wisdom. What is more, is fume,
 195 Or emptiness or fond impertinence;
 And renders Us, in Things that most concern,
 Unpractis'd, unprepar'd, and still to seek.
 Therefore from This high pitch let us descend
 A lower flight; and speak of things at hand
 200 Useful: whence haply mention may arise
 Of something not unseasonable to ask,
 By sufferance and thy wonted favour deign'd.
 Thee I have heard relating what was done
 Ere my remembrance; now hear Me relate
 205 My Story, which perhaps Thou hast not heard.
 And Day is yet not spent; till then thou seest
 How subtly to detain thee I devise,

fly

Inviting

On her soft *Axle*.] Both *Pace* and *Soft* come again
 in the very next Lines. To remedy which, take
 this among some others;
 With inoffensive *TWIRL*, that spinning sleeps
 On her *MID Axle*.

V. 185. Bid dwell far off all anxious cares.] 'Tis
 too complaisant to *Cares*, to provide them a *Dwell*-

ling Place. Rather thus;
 God hath bid FLY far off all anxious Cares.

V. 193. That which before us lies in daily Life.]
 Shadow'd from a Verse of *Homer*, so much ad-
 mir'd and recommended by *Socrates*;

"Ὅτ' ἴσι τοι ἐν μεγάλῃσι κακόν τ' ἀγαθόν τε
 τυχεῖαι.

K k

V. 244.

- Inviting Thee to hear while I relate;
 Fond, were it not in hope of Thy reply:
 210 For while I sit with Thee, I seem in Heav'n.
 And sweeter thy Discourse is to my ear
 Than Fruits of Palm-tree pleasantest to thirst
 And hunger both, from labour at the hour
 Of sweet repast: They satiate and soon fill,
 215 Tho' pleasant; but Thy words with Grace Divine
 Imbu'd, bring to their sweetness no satiety.
 To whom thus *Raphael* answer'd heav'nly meek:
 Nor are thy lips ungraceful, Sire of men,
 Nor tongue ineloquent; for God on Thee
 220 Abundantly his gifts hath also pour'd,
 Inward and outward both His image fair:
 Speaking or mute all comeliness and grace
 Attends thee; and each word, each motion forms:
 Nor less think We in Heav'n of Thee on Earth
 225 Than of our fellow-servant, and inquire
 Gladly into the ways of God with Man:
 For God we see hath honour'd Thee, and set
 On Man his equal Love. Say therefore on:
 For I that day was absent, as befel,
 230 Bound on a voyage uncouth and obscure,
 Far on excursion tow'rd the Gates of Hell;
 Squar'd in full Legion (such command we had)
 To see that none thence issu'd forth a spy
 Or enemy, while God was in his work:
 235 Lest He incens'd at such eruption bold,
 Destruction with Creation might have mix'd.
 Not that they durst without His leave attempt;
 But Us he sends upon his high behests
 For state, as sov'reign King, and to enure

Our

V. 244. Torment and loud Lament, and furious Rage.]
Torment and *Lament* with the same final Syllable is
 disagreeable. Besides, *Noise of Torment* is improper:

for *Torment* is not Noise, though it may make the
 Sufferer noisy. I believe the Poet gave it,
 TUMULT, and loud Lament, and furious Rage.

Or

240 Our prompt obedience. Fast we found, fast shut
The dismal Gates, and barricado'd strong;
But long ere our approaching heard within
Noise, other than the sound of Dance or Song,
Torment, and loud lament, and furious rage.
245 Glad we return'd up to the coasts of Light
Ere Sabbath Ev'ning: so we had in charge.
But thy relation now: for I attend,
Pleas'd with Thy words no less than thou with Mine.

Tumult

So spake the Godlike Pow'r, and thus our Sire:
250 For Man to tell how human Life began
Is hard; for who himself beginning knew?
Desire with Thee still longer to converse
Induc'd me. As new wak'd from soundest sleep
Soft on the floury herb I found me laid
255 In balmy Sweat; which with his beams the Sun
Soon dry'd, and on the reeking moisture fed.
Straight toward Heav'n my wondring eyes I turn'd,
And gaz'd a-while the ample Sky; till rais'd
By quick instinctive motion up I sprung,
260 As thitherward endeavoring, and upright
Stood on my feet. About me round I saw
Hill, Dale, and shady Woods and sunny Plains,
And liquid lapse of murm'ring Streams; by These
Creatures that liv'd; and *mov'd, and walk'd, or flew*; *crept, or*
265 Birds on the branches warbling: all things smil'd
With fragrance, and with joy my heart o'erflow'd.
My Self I then perus'd, and Limb by Limb
Survey'd; and sometimes went, and sometimes ran
With supple joints, as lively vigour led:
270 But who I was, or where, or from what cause,
Knew not: to speak I try'd, and forthwith spake;

My

OF TURMOIL.

V. 264. *That mov'd, and walk'd, and flew.*] Moving is

common both to *Walking* and *Flying* So that the Poet
must design it, which comprehends all Land Animals,
Creatures that liv'd; and CREPT, OR walk'd, or flew.

K k 2

V, 296.

Inviting Thee to hear while I relate;
 Fond, were it not in hope of Thy reply :
 210 For while I sit with Thee, I seem in Heav'n.
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 Than Fruits of Palm-tree pleasantest to thirst
 And hunger both, from labour at the hour
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 215 Tho' pleasant; but Thy words with Grace Divine
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Straight toward Heav'n my wondring eyes I turn'd,
And gaz'd a-while the ample Sky; till rais'd
By quick instinctive motion up I sprung,
260 As thitherward endeav'ring, and upright
Stood on my feet. About me round I saw
Hill, Dale, and shady Woods and sunny Plains,
And liquid lapse of murm'ring Streams; by These
Creatures that liv'd; and *mov'd, and walk'd, or flew*; *crept, or*
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With fragrance, and with joy my heart o'erflow'd.
My Self I then perus'd, and Limb by Limb
Survey'd; and sometimes went, and sometimes ran
With supple joints, as lively vigour led:
270 But who I was, or where, or from what cause,
Knew not: to speak I try'd, and forthwith spake;

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must design it, which comprehends all Land Animals,
Creatures that liv'd; and CREPT, OR walk'd, or flew.
K k 2 V, 296.

- My Tongue obey'd, and readily could name
 Whate'er I saw. Thou Sun, said I, fair Light;
 And thou enlighten'd Earth, so fresh and gay;
 275 Ye Hills and Dales, ye Rivers, Woods and Plains;
 And ye that live and move, fair Creatures, tell;
 Tell, if ye saw, how came I thus, how here?
 Not of my self: by some great Maker then,
 In goodness and in power præminent.
- 280 Tell me, how may I know him, how adore;
 From whom I have that thus I move and live,
 And feel that I am happier than I know.
 While thus I call'd, and stray'd I knew not whither,
 From where I first drew Air, and first beheld
- 285 This happy Light; when answer none return'd,
 On a green shady Bank profuse of Flours
 Pensive I sat me down: there gentle Sleep
 First found me, and with soft oppression seisd
 My droused sense; untroubled, though I thought
- 290 I then was passing to my former state
 Insensible, and forthwith to dissolve.
 When suddenly stood at my Head a Dream,
 Whose inward apparition gently mov'd
 My fancy to believe I yet had Being.
- 295 And liv'd. One came, methought, of shape Divine,
 And said: Thy Mansion *wants* thee, *Adam*, rise; *waits*
 First Man, of Men innumerable ordain'd
 First Father; call'd by Thee I come thy Guide
To the Garden of Bliss, thy seat prepar'd. *To Place of higher*
- 300 So saying, by the hand he took me rais'd;
 And over Fields and Waters, as in Air
 Smooth-sliding without step, last led me up
 A woody Mountain; whose high top was plain,

A

V. 296. *Thy Mansion wants thee.*] The Author
 gave it, *Thy Mansion WAITS thee.*
Te manet, not *Te caret*.

V. 299. *To the Garden of Bliss.*] *To the* is not strong
 enough to sustain one of the Verse's Feet. Rather
 thus; *I come thy Guide To PLACE OF HIGHER Bliss.*

A Circuit wide enclos'd, with goodliest Trees
 305 Planted, with walks and bow'rs; that what I saw
 Of Earth before scarce pleasant seem'd. Each Tree
 Loaden with fairest Fruit that hung to th' Eye
 Tempting, stir'd in me sudden appetite
 To pluck and eat; whereat I wak'd, and found
 310 Before mine eyes all real, as the Dream
 Had lively shadow'd. Here had new begun
 My wandring; had not He who was my Guide
 Up hither, from among the Trees appear'd,
 Presence Divine. Rejoicing, but with awe
 315 In adoration at his feet I fell
 Submits: he rear'd me, and whom thou sought'st I am,
 Said mildly, Author of all this thou seest
 Above or round about thee or beneath.
 This Paradise I give thee; count it thine
 320 To *till* and keep, and of the Fruit to eat:
 Of every Tree that in the Garden grows
 Eat freely with glad heart; fear here no dearth:
 But of the Tree whose operation brings
 Knowledge of Good and Ill, which I have set
 325 The Pledge of thy Obedience and thy Faith,
 Amid the Garden by the Tree of Life,
 Remember what I warn thee, shun to taste;
 And shun the bitter consequence: for know,
 The day thou eat'st thereof, my sole command
 330 Transgress'd, inevitably thou shalt die,
 From that day mortal; and this happy State
 Shalt lose, expell'd from hence into a World
 Of woe and sorrow. Sternly He pronounc'd
 The rigid interdiction; which resounds
 335 Yet dreadful in mine ear, though in my choice

dress

Not

V. 320. To till and keep.] Paradise was not to be till'd, but the common Earth after the Fall. The Author design'd it, To DRESS and keep. So

Genesis ii. 15. And God put the man into the garden of Eden, to dress it and to keep it.

- Not to incur: but soon his clear aspect
 Return'd, and gracious purpose thus renew'd.
 Not only these fair bounds, but all the Earth
 To Thee and to thy Race I give: as Lords,
 340 Possess it and all things that *therein* live,
 Or live in Sea or Air, Beast, Fish, and Fowl:
 In sign whereof each Bird and Beast behold
 After their kinds: I bring them to receive
 From Thee their Names, and pay thee fealty
 345 With low subjection: understand the same
 Of Fish within their wat'ry residence,
 Not hither summon'd; since they cannot change
 Their Element to draw the thinner Air.
 As thus he spake; each Bird and Beast behold
 350 Approching two and two, These cowering low
 With blandishment, * *each Bird stoop'd on his wing.*
 I nam'd them, as they pass'd, and understood
 Their Nature; with such knowledge God endow'd
 My sudden apprehension: but in these
 355 I found not what methought I wanted still;
 And to the Heav'nly vision thus presum'd:
 O by what Name, for Thou above all these,
 Above mankind, or ought than mankind higher,
 Surpassest far my naming, how may I
 360 Adore thee? Author of this Universe,
 And all this good to Man; for whose well being
 So amply, and with *hands* so liberal
 Thou hast provided all things: but with Me
 I see not who partakes. In solitude
 365 What happiness? who can enjoy alone?
 Or all enjoying, what contentment find?

*thereon**hand*

*

those stooping on the

Thus

V. 351. Each Bird stoop'd on his wing.] Ra-
 ther thus; *These cowering low*
With blandishment, THOSE STOOPING on THE
wing.

V. 370. *With various living Creatures and the*
Air.] This Composition is loose and gaping. Ra-
 ther thus; *Is not the Earth*
And Air with various living Creatures FAIR.
Replenish'd?

Thus I presumptuous; and the vision bright,
As with a smile more brighten'd, thus reply'd:

What call'st thou Solitude? is not the Earth

370 * *With various living Creatures and the Air*
Replenish'd? and all these at thy command
To come and play before thee? know'st thou not
Their language and their ways? they also know,
And reason not contemptibly: with these

375 Find pastime, and bear rule: thy Realm is large.

So spake the Universal Lord, and seem'd
So ordering. I with leave of Speech implor'd,
And humble deprecation thus reply'd:

Let not my words offend thee, Heav'nly Pow'r,

380 My Maker, be propitious while I speak.
Hast thou not made me here thy Substitute,
And these inferior far beneath me set?

Among unequals what society
Can sort, what harmony or true delight?

385 Which must be mutual, in proportion due
Giv'n and receiv'd; but in disparity
The one intense, the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike: Of Fellowship I speak

390 Such as I seek, fit to participate
All rational delight, wherein the brute
Cannot be human comfort. They rejoice
Each with their kind, Lion with Lions;
So fitly them in pairs thou hast combin'd:

395 Much less can Bird with Beast, or Fish with Fowl

† *So well converse; nor with the Ox the Ape;*

* *And Air with various living Creatures fair*

† *But Ox with Ape cannot so well converse,*

2

1

Worfe

Replenish'd?

Fair here seems a proper Quality to induce *Adam*
to like them. So v. 276.

And ye that live and move, fair Creatures, tell,

V. 396. *Nor with the Ox the Ape.*] The Ox is
nearer to the *Ape*, than *Bird* to *Beast*, or *Fish* to
Fowl. So that the Disharmony diminishes by this
Order of Phrase, in stead of increasing. Rather
let

Worse then can Man with Beast, and least of all.

Whereto th' Almighty answer'd, not displeas'd:

A nice and subtle happiness I see

400 Thou to thy self proposest, in the choice

Of thy Associates, *Adam*; and wilt taste

No pleasure, tho' in pleasure, solitary.

What think'st thou then of Me, and This my State?

Seem I to Thee sufficiently possess'd

405 Of happiness, or not? who am Alone

From all Eternity; for none I know

Second to Me or like, equal much less.

How have I then with whom to hold converse,

Save with the Creatures which I made, and those

410 To me inferior, infinite descents

Beneath what other Creatures are to thee?

He ceas'd; I lowly answer'd: To attain

The highth and depth of thy Eternal ways

All human thoughts come short, Supreme of things;

415 Thou in thy Self art Perfect, and in Thee

Is no deficiency found: not so is Man

But *in degree*; the cause of his desire

indigent;

By conversation with his like to help

Or solace his defects. *No need that Thou* *Need'st Thou, or canst*

420 *Should'st* propagate; already Infinite,

Thou

And through all numbers absolute, though One.

But Man by number is to manifest

His *single imperfection*; and beget

imperfection Single;

Like of his like, his Image multiply'd,

425 In Unity defective; which requires

Collateral love, and dearest amity.

Thou

Let it be thus, the two Verses inverted;

But Ox with Ape cannot so well converse,

Much less can Bird with Beast, or Fish with Fowl;

Worse then can Man with Beast and least of all.

V. 407. *Second to Me or like.*] *Nec viget quicquam simile aut secundum.*

V. 417. *Not so is Man But in degree.*] See the Series of this Sentence. Thou art perfect, not so is Man but *in degree* perfect. What rare Sense is this, *Perfect in some degree*, perfect but imperfect? 'Tis a vile Misprint: the Author thus gave it;

Not so is Man,

But INDIGENT; the cause of his desire To help or solace his Defects.

V. 419.

Thou in thy secrecy although Alone,
 Best with thy Self accompany'd, seek'st not
 Social communication; yet so pleas'd,
 430 Canst raise thy *Creature* to what highth thou wilt *Creatures*
 Of Union or Communion, deify'd:
 I by conversing cannot these erect
 From prone, nor in their ways complacence find.
 Thus I embolden'd spake, and freedom us'd
 435 Permissive; and acceptance found, which gain'd
 This answer from the gracious voice Divine.
 Thus far to try thee, *Adam*, I was pleas'd;
 And find thee knowing not of Beasts alone,
 Which thou hast rightly nam'd, but of thy Self;
 440 Expressing well the spirit within thee free,
 My Image, not imparted to the Brute:
 Whose fellowship therefore unmeet for Thee
 Good reason was thou freely should'st dislike.
 And be so minded still; I, ere thou spak'st,
 445 Knew it not good for Man to be Alone,
 And no such company as *then thou saw'st* *yet thou seest*
 Intended thee; for tryal only brought,
 To see how thou *couldst* judge of fit and meet: *canst*
 What next I bring shall please thee, be assur'd;
 450 Thy Likeness, thy fit Help, thy other Self,
 Thy Wish exactly to thy heart's desire.
 He ended; or I heard no more: for now
 My Earthly by his Heav'nly overpowr'd,
 Which it had long stood under, strain'd to th' highth
 455 In that celestial colloquy sublime,
 As with an object that excels the Sense,

Dazled

V. 419. No need that Thou Should'st *propagate*.] The Sense may be rais'd to a higher Speculation, not unworthy of *Adam*:

Need'st Thou, OR CANST

THOU propagate, already Infinite?

V. 423. To manifest His single imperfection.] This must be a Slip of the Printer's. The Au-

thor design'd it,

To manifest His imperfection Single.

Single is not the Adjective to Imperfection, but to Man: while Man is Single.

V. 446. Such company as then thou saw'st.] Better thus;

And no such company, as YET thou SEEST.

L 1

V. 467.

- Dazled and spent sunk down, and sought repair
 Of Sleep; which instantly fell on me, call'd From
 By nature as in aid, and clos'd mine Eyes.
 460 Mine eyes *he* clos'd; but open left the cell it
 Of Fancy, my internal sight; by which
 Abstract as in a trance methought I saw,
 Though sleeping, where I lay; and saw the Shape
 Still glorious before whom awake I stood:
 465 Who stooping open'd my left side, and took
 From thence a Rib, with cordial spirits warm,
 * And Life-blood *streaming* fresh. Wide was the wound,
 But suddenly with flesh fill'd up and heal'd:
 The Rib he form'd and fashion'd with his hands.
 470 Under his forming hands a Creature grew
 Manlike, but different Sex; so lovely fair,
 That what seem'd fair in all the World, seem'd now
 Mean, or in Her sum'd up, in Her contain'd
 And in her looks; which from that time infus'd
 475 Sweetness into my heart unfelt before,
 And into all things from her Air inspir'd
 The spirit of love and amorous delight.
 She disappear'd, and left me *dark*; I wak'd Straight I
 To find her, or for ever to deplore
 480 Her loss, and other pleasures all abjure.
 When out of hope, behold her not far off,
 Such as I saw her in my dream, adorn'd

* *With Life-blood steaming*

With

V. 467. And *Life-blood streaming fresh*.] 'Twas certainly too much Expense, to have Life-blood stream away and be lost. The Author gave it,

A Rib

WITH *Life-blood STEAMING fresh*.

V. 476. *From her Air inspir'd The spirit of Love*.]

Lucretius:

Et mulier toto jactans è corpore amorem.

V. 478. *She disappear'd, and left me dark*.] What Sense or Effect has *Dark* here? Leave him *Dark*,

when he was fast asleep? The Author must have given it,

She disappear'd and left me. STRAIGHT I wak'd.

V. 483. *With what all Earth or Heaven*.] Rather thus; *With All THAT Earth or Heaven could bestow.*

V. 494. *But fairest this Of all thy gifts, nor enviest*.] *Nor enviest* is both too flat for the present Passion, and is loose Syntax. Rather thus;

Fairest this

Of all thy Gifts, AND DEAREST.

V. 502.

With *what* all Earth or Heaven could bestow *All that*
 To make her amiable. On she came,
 485 Led by her Heav'nly Maker though unseen,
 And guided by his voice; nor uninform'd
 Of nuptial Sanctity and marriage Rites:
 Grace was in all her steps, Heav'n in her eye,
 In every gesture dignity and love.
 490 I overjoy'd could not forbear aloud:
 This Turn hath made amends; thou hast fulfill'd
 Thy words, Creator bounteous and benign;
 Giver of all things fair, but fairest this
 Of all thy gifts, *nor enviest*. I now see *and dearest*
 495 Bone of my Bone, Flesh of my Flesh, my Self
 Before me; Woman is her Name, of Man
 Extracted: for this cause He shall forego
 Father and Mother, and to' his Wife adhere;
 And they shall be one Flesh, one Heart, one Soul.
 500 She heard me thus; and tho' divinely brought,
 Yet Innocence and Virgin Modesty,
 Her Virtue and *the Conscience of her Worth*, *her Consciousness of*
 That would be woo'd, and not unsought be won,
 Not obvious, not obtrusive, *but retir'd*, *bid retire*,
 505 The more desirable. Or to say all, *But*
 Nature her self, though pure of sinful thought,
 Wrought in her so; that seeing Me she turn'd:
 * I follow'd her: she *what* was Honour knew,
 * I made addressees: *she what's*

And

V. 502. *Her Virtue and the Conscience of her Worth.*] *Conscience* is here taken in a Signification unwarranted by Use. Rather thus, which perhaps he gave;

Her Virtue and HER CONSCIOUSNESS of Worth.
 So II. 429.

Conscious of highest Worth.

V. 504. *Not obtrusive*, but retir'd.] The Printer here had an unlucky hand: he has unawares murther'd the Sentence: which the Author gave thus;
Not obvious, not obtrusive, BID RETIRE.

The Sequel is this: Though brought by the divine Influence, yet Innocence, Modesty, Virtue, Consciousness of her Worth, *bid her retire*. Unless you admit *Bid retire*; all those Nominatives are without Verb, and have no Exit.

V. 508. *I follow'd her.*] If this came from the Author; 'tis a notable Instance of Inattention. See the Progress of the whole Paragraph: Though Innocence, Virgin Modesty, &c. made her *to retire*, and walk from me: Yet Nature it self wrought in her so, that *She turn'd* to me again. If She

- And with obsequious Majesty approv'd
 510 My pleaded reason. To the Nuptial Bow
 I led her blushing like the Morn: all Heav'n,
 And happy Constellations on that hour
 Shed their selectest influence. The Earth
 Gave sign of gratulation, and each Hill;
 515 * *Joyous the Birds; fresh Gales and gentle Airs*
 Whisper'd it to the Woods, and from their Wings
 Flung Rose, flung Odours from the spicy Shrub,
 Disporting, till the amorous Bird of Night
 Sung spousal, and bid haste the Ev'ning Star
 520 On his Hill top, to light the bridal Lamp.
 Thus I have told thee all my State, and brought
 My Story to the sum of earthly bliss
 Which I enjoy; and must confess to find
 In all things else Delight indeed, but such
 525 As us'd or not, works in the Mind no change,
 Nor vehement desire: *these* delicacies *those*
 I mean of Taste, Sight, Smell, Herbs, Fruits, and Flours,
 Walks, and the melody of Birds. But here
 Far otherwise transported I behold,
 530 Transported touch; here Passion first I felt,
 Commotion strange; in all enjoyments else
 Superior and unmov'd; here only Weak
 Against the charm of Beauties pow'rful glance.
 Or Nature fail'd in Me, and left some part
 535 Not proof enough such object to sustain;
 Or from my side subducting, took perhaps
 More than enough: at least on her bestow'd

* *Joyous the Beasts and Birds: the gentle Gales*

Too

turn'd to Him; what need to follow Her? and with
 what Sense can it be spoken? Rather therefore
 thus, among other ways that may be suggested;
 I MADE ADDRESSES: *She* WHAT'S Honour knew.

V. 515. *Joyous the Birds.*] Why are the Beasts
 left out, as if they had no share in the Gratula-

tion, who must have been nearest and first in it?
 Better thus;

Joyous the BEASTS and Birds: the gentle Gales.

V. 558. *Build in her loveliest, and create an
 awe.] In her loveliest? pray what? or is it, In
 HER, being loveliest? Either way equally absurd.*
 We

Too much of Ornament, in outward shew
Elaborate, of inward less exact.

540 For well I understand, in the prime end
Of Nature Her th' Inferior; in the Mind
And inward faculties, which most excel;
In outward also Her resembling less
His Image who made both, and less expressing

545 The character of that Dominion giv'n
O'er other Creatures: yet when I approach
Her Loveliness; so absolute she seems
And in her self complete; so well to know
Her own; that what she wills to do or say,

550 Seems wisest, virtuousest, discreetest, best.
All higher knowledge in her presence falls
Degraded; Wisdom in discourse with Her
Loses discount'nanc'd, and like Folly shows:
Authority and Reason on her wait,

555 As one intended first, not after made
Occasionally: and to consummate all,
Greatness of mind and nobleness their seat
Build in her *loveliest*, and create an awe
About her, as a guard Angelic plac'd.

Forhead,

560 To whom the Angel with contracted brow:
Accuse not Nature; She hath done Her part:
Do thou but Thine. And be not diffident
Of Wisdom; She deserts *thee not*, if Thou
Dismiss not Her, when most thou need'st her nigh;

not thee,

565 By attributing over much to things
Less excellent, as Thou thy self perceiv'st.
For what admir'st thou, what transports thee so?

An

We have had *Her Loveliness* but ten Lines ago:
and it's too soon to crowd it in again. This is a
shameful Misprint. The Author gave it,
Greatness of mind and nobleness their seat
Build in her FORHEAD, and create an Awe.
Greatness, Nobleness, Authority, Awe, are by
all Greek and Latin Poets plac'd in the *Forhead*.
So IX. 537. Satan to Eve; Nor have fear'd

Thy awful Brow, more awful thus retir'd.
VII. 509.
Sublime with Front serene govern the rest.
Spenser's Belphebe II. 3, 24.
Her Ivory Forhead, full of Bounty brave,
Like a broad table did it self dispread.
All Good and Honour might therein be read,
For there their Dwelling was.

V. 575.

- An outside? Fair no doubt, and worthy well
 Thy cherishing, thy honouring, and thy love;
 570 Not thy Subjection. Weigh with Her thy Self;
 Then value. Oft-times nothing profits more
 Than Self-esteem, grounded on just and right
 Well manag'd: of that skill the more thou knowst,
 The more she will acknowledge Thee her Head,
 575 And to Realities yield all her Shows.
*[Made so Adorne for thy delight the more,
 So Awful, that with honour thou may'st love
 Thy mate, who sees when thou art seen least wise.]*
 But if the sense of Touch, whereby mankind
 580 Is propagated, seem such dear delight
 Beyond all other; think the same vouchsaf'd
 To Cattel and each Beast: which would not be
 To Them made common and divulg'd; if ought
 Therein enjoy'd were worthy to subdue
 585 The Soul of Man, or Passion in him move.
 What high'r in her society thou find'st
 Attractive, human, rational, love stil.
 In loving thou dost well, in passion not,
 Wherein true Love consists not. Love refines
 590 The thoughts, and heart enlarges; hath his seat
 In Reason: *and is judicious, is the scale* *unlibidinous is*
 By which to heav'nly Love thou may'st ascend,
 Not sunk in carnal pleasure; for which cause
 Among the Beasts no Mate for Thee was found.
 595 To whom thus half abash'd *Adam* reply'd:
 Neither her Outside form'd so fair, nor ought

In

V. 576. *Made so Adorne for thy delight the more.* These three are interpolated, and came from the Poet after our Editor. What's *so Adorne*? but that may be a Misprint for *Adorn'd*. Her *Ornaments*, and her *Awfulness* have been express'd already, and better. But the last Verse,

Thy mate, who sees when thou art seen least wise, is not to be endur'd: it insinuates, as if *Eve*, while yet in her Innocence, could be a Jilt, a

Spy on her Husband to find out his *blind Side*.

V. 591. *In Reason: and is judicious, is the scale.* Here's a strange Verse both for Measure, Elegance, and Sense. *Reason* must be shrunk into one Syllable, or else the Line is too long. Great Beauty in *Is judicious, Is the scale*. And what has *Judicious Love* to do here? *Adam* had not two Mistresses, that he might make a discreet Choice.

- In procreation common to all kinds
 (Though higher of the genial Bed by far,
 And with mysterious reverence I deem)
 600 So much delights me; as those graceful acts,
 Those thousand Decencies that daily flow
 From all her words and actions mix'd with Love
 And sweet compliance; which declare unfeign'd
 Union of Mind, or in us Both one soul;
 605 Harmony to behold in wedded pair
 More grateful, than harmonious sound to th' ear:
 Yet these subject not. I to Thee disclose
 What inward thence I feel, not therefore foil'd;
 Who meet with various objects, from the sense
 610 Variously representing: yet still free
 Approve the best, and follow what I approve.
 To Love thou blam'st me not; for Love thou say'st
 Leads up to Heav'n, is both the way and guide;
 Bear with me then, if lawful what I ask.
 615 Love not the heav'nly Spirits, and how their Love
 Express they? by looks only, or do they mix
 Irradiance virtual, or immediate touch?
 To whom the Angel, with a Smile that glow'd
 Celestial rosy red, Love's proper hue,
 620 Answer'd: Let it suffice thee, that thou know'st
 Us happy, and without Love no happiness.
 Whatever pure *thou in thy body* enjoy'st *embodied Thou*
 (And pure thou wert created) We enjoy
 In eminence; and obstacle find none
 625 Of membrane, joynt, or limb, exclusive bars:

Easier

Choice. 'Tis a horrible Fault of the Press; for
 the Author gave it thus; *Love hath his seat*
In Reason: UNLIBIDINOUS is the scale
By which to Heav'nly Love thou may'st ascend.
 No Man of Judgment and Taste can doubt of this
 Restitution; and to convince the others I'll pro-
 duce Milton himself, V. 448.
But in those Hearts Love unlibidinous reign'd,

V. 622. *Whatever pure Thou in thy body en-*
joy'st.] This is liable to be mistaken; whether
 the Connection be, *Thou in thy Body*, or *Enjoy'st*
in thy Body. The latter would be aside from the
 Author's Design. Rather therefore thus;
Whatever pure EMBODIED Thou enjoy'st.
Adam a Spirit embodied; Angels Spirits not em-
bodied, their Essence uncompoundd.

V. 628;

Easier than Air with Air, if Spirits embrace,
 Total they mix, Union of Pure with Pure
 [*Desiring; nor restrain'd conveyance need*
As Flesh to mix with Flesh, or Soul with Soul.]

630 But I can now no more: the parting Sun
 Beyond the Earth's green Cape and verdant Isles
Hesperian sets, my Signal to depart.

Be strong: live happy, and love: but first of all
 Him whom to love, is to obey and keep

635 His great command: take heed lest Passion sway
 Thy Judgment to do ought, which else free Will
 Would not admit: Thine and of all thy *Sons*
 The weal or woe in Thee is plac'd; beware.

Race

I in thy persevering shall rejoice,

640 And all the Bless'd: stand fast; to stand or fall
 Free in thine own Arbitrement it lies:
 Perfect within, no outward aid require;
 And all temptation to transgress repel.

So saying, he arose; whom *Adam* thus

645 Follow'd with *benediction*: Since to part; *Valediction: loath*
 Go, heav'nly Guest, Ethereal Messenger,
 Sent from whose sov'rain goodness I adore.
 Gentle to me and affable hath been

Thy condescension, and shall be honour'd ever

650 With grateful Memorie: Thou to mankind

Be

V. 628. *Desiring: nor restrain'd, conveyance need, As Flesh to mix with Flesh, or Soul with Soul.* Our Editor would have a Parting Blow, before he took leave of this Eighth Book. He has added these two Lines, worthy of his Genius. Our Author had said,

Total they mix, Union of Pure with Pure.

And here he clos'd *Raphael's* Discourse on that Topic. But the Editor, not thinking it enough, that they *mix total*, would tell us for more News, that they were *not restrain'd*. Superfluous. If the Mixture was *Total*, how could it be *restrain'd*? And what unintelligible Stuff, *Need conveyance, as Soul to mix with Soul*? What Conception had he of *Conveyance* there?

V. 637. *Thine, and of all thy Sons.* As if his Daughters were not equally concern'd in the future *weal or woe*. Rather therefore,

Thine, and of all thy RACE.

V. 645. *Follow'd with benediction: Since to part.* What's here? *Adam* give *Benediction*, his Blessing, to an Arch-angel? No doubt *Milton*, so well vers'd in all the Scripture, could not forget that of *Hebrews* vii. 7. *And without all contradiction, the Less is blessed of the Better.* And what Stile is that, *Since to part*? for since it's *Time, Necessary*, to part. The Author gave it with other Distinction,

Follow'd with VALEDICTION, LOATH to part.

V. 653.

Be good and friendly still, and oft return.

So parted they; the Angel up to Heav'n,

* *From the thick shade, and Adam to his Bowr.*

* *Adam to ruminare on past Discourse.*

V. 653. *From the thick shade.*] This is a Slip of Forgetfulness. All that Conversation was in the Bowr. The Departure out of it is touch'd in one Line,

So saying, he arose: whom Adam follow'd.
Why then, *the thick shade*, as if they were in the

Bowr still? and why *Adam* return'd to his Bowr, if he never was out of it? Rather from an *Open Walk*, than a *Thick Shade*. I would choose to put it thus;

So parted they; the Angel up to Heav'n,
ADAM TO RUMINATE ON PAST DISCOURSE.

PARADISE LOST.

BOOK IX.

NO more of talk, where *God or Angel Guest* *social*
 With Man, as with his Friend, familiar us'd
 To sit indulgent, and with Him partake
 Rural repast, permitting him the while
 5 *Venial* discourse unblam'd: I now must change *Mensal*
Those notes to Tragic: Foul distrust, and breach *My*
 Disloyal on the part of Man, revolt
 And disobedience: on the part of Heav'n
 Now alienated, distance and distast,
 10 Anger and just rebuke, and judgment giv'n:
 [*That brought into this World a world of woe,*]
Sin and her shadow *Death*, and *Misery* *Malady*
 Death's Harbinger; Sad task, yet Argument
 Not less but more Heroic, than the *Wrath*
 15 *Of stern Achilles* [*on his Foe pursu'd* *or the Arms and Man;*
Thrice

V. 1. *Where God or Angel Guest.*] God did not partake rural repast with Adam. Rather thus, as perhaps the Author gave it;
Where SOCIAL Angel Guest.

V. 5. *Venial discourse unblam'd.*] The Word *Venial* gives a Check to the Freedom of Discourse, and lessens the Familiarity and Condescension. I believe the Author gave it;
MENSAL discourse unblam'd.
 Table Talk, Colloquia Mensalia.

V. 11. *That brought into this World a world of woe.*] This Verse is not genuine, but inserted by the Editor. 'Tis false, that the *Judgment giv'n by Heav'n* brought Woe into the World. Woe was brought in before, by Man's Disobedience in eating the forbidden Fruit; which, 1, 3,
Brought Death into the world, and all our woe.

Would Milton have repeated this over again here, and added to it a silly Pun, which there he avoided?

V. 12. *And Misery Death's Harbinger.*] Harbinger is he, that goes before some Potentate, to provide for his Reception. How then is *Misery* the Harbinger of Death? There's manifold Misery that does not usher in Death, but invoke it in vain; besides, there is Misery after Death. The Author gave it,

Sin, and her shadow Death, and MALADY Death's Harbinger.

Sickness is the proper Harbinger to Death, except a violent Death.

V. 15. *Than the Wrath Of stern Achilles.*] The Poet's Thought here, without Ornament, is this, That *Paradise Lost*, even this latter part of it, *Adam's*

- Thrice fugitive about Troy Wall; or rage
Of Turnus for Lavinia disespous'd,
Or Neptune's Ire, or Juno's that so long
Perplex'd the Greek and Cytheréa's Son;]*
- 20 If answerable stile I can obtain
Of my celestial Patroness, who deigns
Her nightly visitation unimplor'd;
And dictates to me slumbring, or inspires
Easy my unpremeditated verse:
- 25 Since first this Subject for Heroic Song
Pleas'd Me, long choosing and beginning late;
Not sedulous by Nature to indite
Wars; hitherto the only Argument
Heroic deem'd: chief mast'ry to dissect
- 30 With long and tedious havoc fabled Knights
In Battels feign'd: the better fortitude
Of Patience and Heroic Martyrdom
Unsung. Or to describe Races and Games,
Or tilting Furniture, emblazon'd Shields,
- 35 Impresses quaint, Caparisons and Steeds,
Bases and tinsel Trappings, gorgeous Knights
At Joust and Tournament; then marshal'd Feast
Serv'd up in Hall with Sewers and Seneschals;

The

dam's Distress, is as Heroic a Subject as the Iliad or Aeneid. Now let us see how those two Words are dilated here in five Lines; and a Wager that we meet with the Editor instead of the Poet. The Wrath of *Achilles* is thus explicated, *On his Foe thrice Fugitive about Troy Wall.* There's the Editor: for the *Wrath* was against *Agamemnon*, not *Hector*; as *Milton* well knew. Then the *Aeneid* is thus character'd, *The Rage of Turnus for Loss of Lavinia.* Silly, as if the *Aeneid* was wrote for *Turnus's* Sake and Fame, and not for *Aeneas's*, whose Name it bears. But the two last Lines are beyond compare;

*Or Neptune's Ire or Juno's that so long
Perplex'd the Greek and Cytherea's Son.*

Neptune's Anger to the Greek, is the Character of the *Odysseis*: but is that Anger the principal Subject of it? Does *Homer* so hint to us?

*Dic mihi, Musa, Virum; captae post tempora
Trojae*

Qui mores hominum multorum vidit et urbes.

And has he no more distinguishing Title for *Ulysses*, than the *Greek*? Then, *Juno's Ire to Cytherea's Son*: What does that come here for? This is the *Aeneid* over again. And see his fine Diction, that huddles both Angers together; *Juno's that long perplex'd the Greek*: when contrary, the *Greek* was her Favourite all along. No Poet after ever made poorer Stuff. Let's try, if we can find *Milton* among all this Rubbish. *The wrath of stern Achilles* is Μῆνιν Ἀχιλλεύου, the first Line of *Homer*, and denotes the *Iliad* well: so was the *Aeneid* known from the first Words; as *Persius* shews us,

Arma virum: nonne hoc spumofum et cortice pinguis?
Let me divine therefore, that *Milton* clos'd all within one Line, to express both *Iliad* and *Aeneid*,
*Not less but more Heroic, than the Wrath
Of stern Achilles, OR THE ARMS AND MAN.*

M m 2

V. 44.

The skill of artifice or office mean :

- 40 Not that which justly gives Heroic name
To Person or to Poem. Me, of These
Nor skill'd nor studious, higher Argument
Remains; sufficient of it self to raise
That Name, unless *an age too late*, or cold *a Language rude*
45 Climate, or Years damp my intended wing
Depress'd : and much they may ; if all be Mine,
Not Hers who brings it nightly to my ear.

- The Sun was sunk ; and after Him the Star
Of *Hesperus*, whose Office is to bring
50 Twilight upon the Earth, short arbiter
'Twixt day and night : and now * *from end to end*
Night's Hemisphere had veil'd th' Horizon round :
When *Satan*, who late fled before the threats
Of *Gabriel* out of *Eden* ; now improv'd
55 In meditated fraud and malice, bent
On man's destruction ; maugre what might hap
Of heavier on Himself, fearless return'd.
By Night he fled, and at mid Night return'd
From compassing the Earth, cautious of day ;
60 Since *Uriel* Regent of the Sun descry'd
His entrance, and forewarn'd the Cherubim,
That kept their watch : thence full of anguish driv'n,
The space of seven continu'd nights he rode.

* *with Mantle black*

With

V. 44. *Unless an age too late, or cold Climate.*] What's the Meaning of an *Age too late* ? If his *Own Age*, it's the same as what comes afterwards *Years* : if *Saeculum*, an *Age* or *Century* too late ; surely he could not think the World is superannuated, and Mens natural Powers diminish'd I should choose to lay the Blame on an impolite *Gothic Tongue*, inferior to *Greek* or *Latin* ; *Unless a LANGUAGE RUDE, or cold Climate, or Years, damp my intended wing.*

V. 51. *And now from end to end th' Horizon round.*] Round from *end to end* ? An Expression

much below our Author. Change it to quite another Idea ;

And now WITH MANTLE BLACK

Night's Hemisphere had veil'd th' *Horizon round*. When he had said *veil'd* ; it was but consequent to add, *With her Mantle*.

V. 66. *From Pole to Pole, traversing each Colure.*] Here must have been some Confusion by Interlines. He could not traverse the Four Colures by going from *Pole to Pole* : that's done by circling the *Aequinoctial*. Invert these Verses thus ; *He rode With Darknes ; four times cross'd the CONE of Night From*

- * With darkness; *thrice the Aequinoctial Line*
 65 He circled, four times cross'd the Car of night
 From Pole to Pole, traversing each Colure:
 On th' eighth return'd, and on the coast averse
 From entrance or Cherubic Watch, by stealth
 Found unsuspected way. There was a place,
 70 (Now not, tho' Sin, not Time, first wrought the change)
 Where *Tigris* at the foot of Paradise
 Into a Gulph shot under ground; 'till part
 Rose up a Fountain by the Tree of Life.
 In with the River sunk, and with it rose
 75 Satan, involv'd in rising Mist; then sought
 Where to lie hid. Sea he had *searcht* and Land *roam'd*
 [From Eden over Pontus, and the Pool
 Maotis, up beyond the River Ob;
 Downward as far *Antarctic*; and in length
 80 West from Orontes to the Ocean barr'd
 At Darien; thence to the Land where flows
 Ganges and Indus: thus the Orb he *roam'd*]
 With narrow search; and with inspection deep
 Consider'd every Creature, which of all
 85 Most opportune might serve his *Wiles*, and found *Guile*
 The Serpent subtlest Beast of all the field.

* Four times cross'd the Cone of Night
 From Pole to Pole; thrice th' Aequinoctial Line
 Circled entire, traversing each Colure.

Him,

From Pole to Pole; thrice th' Aequinoctial Line
 Circled ENTIRE, traversing each Colure.
 The Cone of Night, not the Car; which must
 have been a Mistake of the Printer's.

V. 77. From Eden over Pontus, &c.] Milton
 had told us before, that Satan had four times
 compass'd the Earth by the Poles, and three times
 by the Aequator. This would not content our
 Pedantic Editor; but he must cram in here six Lines,
 to tell us again by Particulars, how Satan did
 those things once, which we knew before, were
 done, the one three times, the other four. So

creditable he thought it, to shew his Skill in Geo-
 graphy; which yet is here no more than a Child
 may see at once in an ordinary Map. He has
 jumbled too old Names with new; and for *Oro-*
tes he meant *Euphrates*; as if we did not know,
 that all Regions were then nameless, *Sine nomine*
terrae. Join the two genuine Verses together;

Sea he had ROAM'D and Land.

With narrow search.

V. 85. Might serve his Wiles.] Satan aim'd but at
 one Wile; and wily Snake comes soon after. He
 gave it, Most opportune might serve his *GUILE*.

V. 109.

Him, after long debate irresolute
 Of thoughts revolv'd, his final sentence chose;
 Fit Vessel, fittest Imp of fraud, in whom
 90 To enter, and his dark suggestions hide
 From sharpest sight: for in the wily Snake,
 Whatever flights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding: which in other Beasts observ'd
 95 Doubt might beget of Diabolic pow'r
 Active within, beyond the sense of Brute.
 Thus he resolv'd; but first from inward grief
 His bursting passion into plaints thus pour'd:
 O Earth, how like to Heav'n, if not preferr'd
 100 More justly; Seat worthier of Gods, as built
 With second thoughts, reforming what was old!
 For what God after better worse would build?
 Terrestrial Heav'n, danc'd round by other Heav'ns!
 That shine, yet bear their bright officious Lamps,
 105 Light above Light, for Thee alone as seems,
 In Thee concentring all their precious beams
 Of sacred influence: As God in Heav'n
 Is Center, yet extends to all; so Thou
 Centring *receiv'st* from all those Orbs: in Thee, *yet reachest*
 110 Not in Themselves, all their known virtue' appears,
 Productive in Herb, Plant, and nobler birth
 Of Creatures animate with gradual life
 Of Growth, Sense, Reason, all summ'd up in Man.
 With what delight *could I have* walk'd thee round, *had I thus*
 115 *If I could* joy in ought? sweet interchange *Could I have* joy'd
 Of

V. 109. Centring receiv'st from *all those Orbs.*] The Comparison runs backwards. God, centring, extends to all: the Earth, centring, receives from all. Rather therefore thus; *So thou Centring, YET REACHEST all those Orbs.* Reachest them potentially, by receiving their Light and Influences. Action and Reaction are Relations mutual: if they reach Her she reaches them.

V. 114. Could I have walk'd thee round.] This is loosely express'd: it may imply, that He *did not* walk it round; which yet he had done seven times. Better in this way, *With what delight HAD I THUS walk'd thee round, Could I HAVE JOY'D in ought?*

V. 119. Find place or refuge.] I believe He gave it, *Find place OF refuge.*

V. 128.

Of Hill and Valley, Rivers, Woods and Plains,
 Now Land, now Sea, and Shores with Forest crown'd,
 Rocks, Dens and Caves. But I in none of these
 Find place *or* refuge: and the more I see
 120 Pleasures about me; so much more I feel
 Torment within me', as from the hateful siege
 Of contraries: all good to Me becomes
 Bane, and in Heav'n much worse would be my state.
 But neither here seek I, no nor in Heav'n
 125 To dwell, unless by mastering Heav'n's Supreme;
 Nor hope to be my Self less miserable
 By what I seek, but Others to make such
 As I, though thereby worse to Me redound:
 For only in destroying I find ease
 130 To my relentless thoughts; and *him* destroy'd,
 Or won to what may work his utter loss,
 For whom all this was made; all this will soon
 Follow; as to him link'd in weal or woe:
 In woe then; that destruction wide may range.
 135 To Me shall be the glory sole among
 Th' infernal Powers, in One day to have marr'd
 What He *Almighty* stil'd, * *Six nights and days*
 Continu'd making; and who knows how long
 Before had been contriving: though perhaps
 140 Not longer, than since I in one night freed
 From servitude inglorious well nigh half
 Th' Angelic Name, and thinner left the throng
 Of his Adorers. He, to be aveng'd

of

Me,

Man

*

days many' and nights

And

V. 128. *But others to make such As I.*] The Syntax requires, *Make Such As ME.*

V. 130. *And him destroy'd.*] He had said before Plurally, to make *others* miserable, so that *Him* is here indefinite. Better therefore, *And MAN destroy'd.*

V. 137. *Six nights and days Continu'd making.*] Satan was imprison'd close in Hell all the time of the Creation, VIII. 240. So that he could not know the *Six Days Work*. And besides, it expresses the true Spirit of Envy and Hatred to make the Time longer. Rather therefore thus, *What He, Almighty stil'd, days MANY' and nights Continu'd making.*

- And to repair his numbers thus impair'd;
 145 Whether such virtue spent of old now fail'd
 More Angels to create, if they at least
 Are his Created; or, to spite us more,
 Determin'd to advance into our room
 A Creature form'd of Earth; and Him endow,
 150 Exalted from so base original,
 With Heav'nly *spoils*, our *spoils*. What He decreed *plumes*,
 He' effected: Man he made, and for him built
 Magnificent this World, and Earth his seat;
 Him Lord pronounc'd; and, O indignity!
 155 Subjected to his service Angel wings,
 And flaming Ministers to watch and tend
 Their Earthy charge. Of These the vigilance
 I dread; and to elude, thus wrap'd in mist
 Of midnight vapor glide obscure; and pry
 160 In every bush and brake, where hap may find
 The Serpent sleeping; in *whose* mazy folds *his*
 To hide Me and the dark intent I bring.
 O foul descent! that I who erst contended
 With Gods to sit the highest, am now constrain'd
 165 Into a Beast and mix'd with bestial slime, *Inclos'd in*
 This essence to *incarnate* and imbrute, *contaminate*
 [That to the highth of Deity aspir'd.]
 But what will not Ambition and Revenge

Descend

V. 151. *With Heav'nly spoils, our spoils.*] It could not come thus from the Poet. He gave some other Word, Heavenly POWERS, GIFTS, or PLUMES. So VI. 161.

Ambitious to win From me some Plume.
 And *Paradise Regain'd*, II. 223.
Cease to admire; and all her Plumes
Fall flat, and shrink into a trivial Toy.

V. 165. *Am now constrain'd Into a Beast.*] This is a vitious Expression, but not the Author's own. He gave it, *Am now constrain'd*,
 INCLOS'D IN *Beast and mix'd with bestial slime*,
This essence to imbrute.

The Construction is, Not constrain'd into a Beast, but Constrain'd to imbrute. *Inclos'd in Beast*, as IX. 494.

So spake the Enemy of Mankind, inclos'd
In Serpent, Inmate bad.

V. 166. *This essence to incarnate and imbrute.*] There's no need of Argument, to prove that Milton would not use thus the Word *Incarnate*: He knew a higher Essence, than Seraphical, was afterwards Incarnated. Besides, it shews less Aversion, and Abhorrence, than the Words before, *Mix'd with bestial slime*. The Author certainly gave it,

This essence to CONTAMINATE and imbrute.
Contaminate, defile, pollute this celestial Essence.

V. 167. *That to the highth of Deity aspir'd.*] Here again is a spurious Verse. Our Editor cannot

- Descend to? who aspires, must *down* as low
 170 As high he soar'd, obnoxious first or last
 To basest things. Revenge, at first though sweet,
 Bitter ere long, back on it self recoiles.
 Let it; I reck not: so it light well aim'd,
 Since higher I *fall* short, on Him who next
 175 Provokes my envy; this new Favourite
 Of Heav'n, this Man of clay, Son of despite,
 Whom Us the more to *spite*, his Maker rais'd
 From dust: spite then with spite is best repaid.
 So saying, through each Thicket dank or dry,
 180 Like a black Mist low creeping, He held on
 His midnight search; where *soonest* he might find
 The Serpent: Him fast sleeping soon he found
 In Labyrinth of many a round self-roll'd,
 His Head the midst well stor'd with subtle wiles.
 185 Not yet in horrid Shade or dismal Den,
 Nor nocent yet; but on the grassy Herb
 Fearless unfear'd he slept: in at his Mouth
 The Devil enter'd; and his brutal sense
 In heart or head possessing, soon inspir'd
 190 With act intelligential; but his sleep
 Disturb'd not, waiting close th' approach of Morn.
 Now when as sacred Light began to dawn
 In *Eden* on the humid Flours, that breath'd

sink

it falls

inrage,

likeliest

Their

not withhold, though he has always the ill luck
 to be caught:

Ut canis à corio non absterrebitur uncto.

Milton had just said, *I who erst contended*

With Gods to sit the Highest.

Would not the Editor's Line be the very same, if
 it was not worse,

That to the Highth of Deity aspir'd?

Besides, that Satan's *Essence* did not aspire, but
 his *Mind*, his *Person*. And then He has quite ab-
 scinded what follows, *What will not Ambition De-*
scend to? Descend even to imbrute one's self, not
Descend to aspire to Deity.

V. 169. *Must down as low As high he soar'd.*
 Better some Verb in the Opposition, than the

Adverb *Down*:
As high he soar'd.

Must SINK as low

V. 174. *So it light well aim'd, Since higher I fall*
short.] He must needs have given it,
Since higher IT FALLS short.

V. 177. *Whom Us the more to spite.] Spite comes*
here too often by once. Rather thus;
Whom Us the more to' INRAGE.

V. 181. *Where soonest he might find.] There's*
soon again in the next Verse. Rather therefore,
Where LIKELIEST he might find.

As IX. 414.

And on his quest, where likeliest he might find.

N D

V. 194.

- Their Morning incense, when all *things that breath*, *Plants and Herbs*,
 195 From th' Earth's great Altar send up silent praise
 To *the* Creator, and his Nostrils fill *their*
 With grateful Smell; forth came the human Pair,
 And join'd their vocal worship to the Quire
 Of *Creatures* wanting voice: that done, partake *Nature*
 200 The season, prime for sweetest Scents and Airs:
 Then commune, how that day they best may ply
 Their growing work: for much their work outgrew
 The *hands* dispatch of Two, gard'ning so wide. *scant*
 And Eve first to her Husband thus began:
 205 *Adam*, well may we labour still to dress
 This Garden; still to tend Plant, Herb and Flour,
 Our pleasant task injoyn'd: but till more hands
 Aid us, the work under our labour grows
 Luxurious by restraint. What We by day
 210 Lop overgrown, or prune or prop or bind;
 One night or two with wanton growth derides,
 Tending to wild. Thou therefore now advise,
 Or hear what to my mind first thoughts present:
 Let us divide our labours: Thou where choice
 215 Leads thee, or where most needs; whether to wind
 The Woodbine round this Arbour, or direct
 The clasping Ivy where to climb: while I
 In yonder Spring of Roses intermix'd
 With Myrtle, find what to redress till Noon.
 220 For while so near each other thus all day
 Our task we choose; what wonder if so *near*

oft
Looks

V. 194. *When all things that breath.*] This cannot be allow'd. In the Verse before, we have *Flours that breath'd Incense*. There *Breathing* is right: but He should not repeat it in the very next Line; especially put absolutely; *All things that breath*. Those are all *Animals*, and not Plants, which yet the Sense requires here. Rather therefore thus;

Their Morning incense, when all PLANTS AND HERBS,

V. 199. *To the Quire Of Creatures wanting voice.*] *Creatures* is not proper here, where only Vegetables are meant. I believe the Author gave it,

Join'd to the Quire Of NATURE wanting voice.

V. 203. *The hands dispatch of Two.*] *The Hands dispatch* is superfluous: what other could be imagin'd? I suspect He gave it,

The SCANT dispatch of Two, gard'ning so wide.

V. 222,

Looks intervene and smiles, or object new
 Casual discourse draw on? which intermits
 Our days work brought to little, though begun
 225 Early; and th' hour of Supper comes unearn'd.
 To whom mild answer *Adam* thus return'd:
 Sole *Eve*, Associate sole, to Me beyond
 Compare above all living creatures dear;
 Well hast thou motion'd, well thy thoughts employ'd
 230 How we *might* best fulfil the work which here
 God hath assign'd us; nor of Me shalt pass
 Unprais'd: for nothing lovelier can be found
 In Woman, than to study Household good,
 And good works in her Husband to promote.
 235 Yet not so strictly hath our Lord impos'd
 Labour, as to debar us when we need
 Refreshment, whether Food, or Talk between
 Food of the mind, or this sweet intercourse
 Of looks and smiles: for smiles from Reason flow,
 240 To brute deny'd, and are of Love the food,
 Love, not the lowest end of human life.
 For not to irksome Toil, but to Delight
 He made us, and Delight to Reason join'd.
 The paths and bowrs doubt not but our joint hands
 245 Will keep from wilderness with ease, as wide
 As we need walk; till younger *hands* ere long
 Assist us. But if much converse perhaps
 Thee satiate, to short absence I could yield.
 For solitude sometimes is best society,

O

may

help

And

V. 221. *What wonder if so near.*] *So near* is in the
 last Line, and here is quite needless. He gave it,
What wonder, if so OFT
Looks intervene?

V. 227. *Sole Eve, Associate sole.*] *Sole Associate*
 is very well; but *Sole Eve* would deserve in Reply
Sole Adam. The Author gave it,
 O *Eve, Associate sole.*
 As IX. 1067.

O *Eve, in evil hour.*
 And XI. 193.
 O *Eve, some further change.*

V. 246. *Till younger hands ere long Assist us.*]
 He had said *Joint hands* two Lines before. I be-
 lieve He here gave it,
Assist us. *Till younger HELP ere long*

- 250 And short retirement *urges sweet* return. *sweetens next*
 But other doubt possesses Me; lest harm
 Befal thee sever'd from me: for thou know'st
 What hath been warn'd us; what malicious Foe
 Envyng Our happiness and of his Own
 255 Despairing, seeks to work us woe and shame
 By fly assault: and somewhere nigh at hand
 Watches, no doubt, with greedy hope to find,
 His *wish* and best advantage, Us asunder; *wish'd*
 Hopeless to circumvent us join'd, where each
 260 To other speedy aid might lend at need.
 Whether his first design be to withdraw
 Our fealty from God; or to disturb
 Conjugal Love, than which perhaps no bliss
 Enjoy'd by Us excites his envy more;
 265 Or this, or worse: leave not the faithful side
 That gave thee Being, still shades thee and protects.
 The Wife, where danger or dishonour lurks,
 Safest and seemliest by her Husband stays,
 Who guards her, or with Her the worst endures.
 270 To whom the Virgin Majesty of *Eve*,
 As one who loves, and some unkindness meets,
 With sweet austere composure thus reply'd:
 Off-spring of Heav'n and Earth, and all Earth's Lord;
 That such an Enemy we have, who seeks
 275 Our ruin, both by Thee inform'd I learn,
 And from the parting Angel over-heard;
 As in a shady nook I stood behind,
 Just then return'd at shut of evening flours.
 But that thou shouldst my Firmness therefore doubt
 280 To God or Thee, because we have a foe

May

V. 250. *And short retirement urges sweet return.*
Urges sweet are Words that seem to fail the Au-
 thor's Intention. *Long* retirement more *urges* re-
 turn, than *short*. Perhaps better thus;
And short retirement SWEETENS NEXT return.

V. 258. *His wish and best advantage.* The Au-

thor gave it, *His WISH'D and best advantage.*
 So v. 421.

*He sought them both; but wish'd his hap might find
 Eve separate.*

V. 289. *Mis-thought of Her to Thee so dear.*
Dear to Thee expresses Adam's Affection to Her,
 not

- May tempt it, I expected not to hear.
 His Violence thou fear'st not; being such
 As We, not capable of death or pain,
 Can either not receive, or can repel.
- 285 His Fraud is then thy fear; which plain infers
 Thy equal fear, that My firm Faith and Love
 Can by his fraud be shaken or seduc'd:
 Thoughts, which how found they harbour in thy breast,
Adam, mis-thought of Her to Thee so dear? *true.*
- 290 To whom with healing words *Adam* reply'd:
 Daughter of God and Man, immortal *Eve*;
 For such thou art, from sin and blame entire:
 Not diffident of Thee, do I dissuade
 Thy absence from my sight; but to avoid
- 295 Th' attempt it self, intended by our Foe.
 For He who tempts, though' in vain, at least asperges
 The tempted with dishonour foul; suppos'd
 Not incorruptible of faith, not proof
 Against temptation. Thou thy self with scorn
- 300 And anger would'st resent the offer'd wrong,
 Though ineffectual found: misdeem not then,
 If such affront I labour to avert
 From Thee Alone: which on us Both at once
 The Enemy, though bold, will hardly dare;
- 305 Or daring, first on Me th' assault shall light.
 Nor Thou his malice and false guile contemn;
 Subtle he needs must be, who could seduce
 Angels; nor think superfluous other's aid.
 I from the influence of thy looks receive
- 310 *Access* in every virtue; in thy sight *Increase*
 More wise, more watchful; stronger, if need were

Of

not Her's to Him; as the Sense requires. Per-
 haps He gave it, To Thee so TRUE.
 As v. 320.

Less attributed to her Faith sincere:
 Or with quite changing the Words,
Adam, mis-thought of Her, THY SECOND SELF.
 Or, *Thy OTHER self.*

V. 310. *I receive Access in every virtue.* *Ac-*
cess in the Sense here requir'd is a Signification
 unwarranted. He must have given it, either
 INCREASE in every virtue,
 Or, ACCESSION TO every virtue.

V. 312;

- Of outward strength: while shame, *thou* looking on, *Thee*
 Shame to be overcome or over-reach'd,
 Would utmost vigour raise, and rais'd *unite*. *uphold.*
- 315 Why shouldst not Thou like sense within thee feel,
 When I am present? and thy trial choose
 With Me, best Witness of thy Virtue try'd?
 So *spake domestic Adam* in his care *Adam spake pathetic,*
 And matrimonial Love: but *Eve*, who thought
- 320 Less attributed to her Faith sincere,
 Thus her reply with accent sweet renew'd:
 If this be our condition, thus to dwell
 In narrow circuit straiten'd by a Foe,
 Subtle or violent; We not endu'd
- 325 Single with like defense, where-ever met:
 How are we happy, still in fear of harm?
 But harm precedes not sin: only our Foe
 Tempting affronts us with his foul esteem
 Of our integrity: his foul esteem
- 330 Sticks no dishonour on our front, but turns
 Foul on himself; then wherefore shun'd or fear'd
 By us? who rather double honour gain
 From his surmise prov'd false; find peace within,
 Favour from Heav'n, our witness from th' event. *assault.*
- 335 And what is Faith, Love, Virtue unassay'd;

2

Alone

V. 312. *While shame, thou looking on.*] *THEE* looking on. The Construction requires the Ablative Case.

V. 314. *Vigour raise, and rais'd unite.*] *Unite* could not be from the Author. *Unite?* to what? to *Eve's* Vigour? That's low: What if *Satan* should find him alone? Not *unite* till it was *rais'd*? That implies *Eve's* natural Vigour to have been the Superior. But he gave it;

Would utmost vigour raise, and rais'd UPHOLD.
 As I, 23. *What in me is low, raise and support.*

V. 318. *So spake domestick Adam in his care.*] *Domestic Adam* is so absurd and ridiculous; that it neither wants nor deserves our Animadversion. Our Author gave it;

So spake PATHETIC Adam in his care.

Pathetic, that is *Pathetically*; Adjective for Adverb; as our Author's, and other good Poets manner is. The next Answer shews his *Pathos* increas'd, v. 342.

To whom thus Adam fervently reply'd.
 But the unguarded Collocation of the Word made our Editor change *Pathetic* into *Domestic*. *Pathetic Adam*, thought he: What? make *Adam* a passionate Man? He took it for his general Character. To avoid the like Mistake, it's safer to alter the Order a little;

So Adam spake pathetic, in his care
And matrimonial Love.

V. 334. *Our witness from th' event, &c.*] Here has been miserable Work by the Amanuensis; whoever He or She was, that copied from his Mouth.

Alone without exterior help sustain'd?
 Let us not then suspect our happy State
 Left so imperfect by the Maker wise,
 As not secure to single or combin'd.
 340 Frail is our happiness, if this be so;
 And Eden were no Eden thus expos'd.
 To whom thus Adam fervently reply'd:
 O Woman, best are all things as the will
 Of God ordain'd them: His creating Hand
 345 Nothing imperfect or deficient left
 Of all that He created; much less Man,
 Of ought that might his happy State secure,
 Secure from outward force: within Himself
 The danger lies, yet lies within his pow'r:
 350 Against his Will he can receive no harm,
 But God left free the Will: for what obeys
 Reason is free, and Reason he made right;
 But bid her well beware, and still erect:
 Left by some fair appearing good surpris'd
 355 She dictate false, and misinform the Will
 To do what God expressly hath forbid.
 Not then Mistrust, but tender Love enjoins,
 That I should mind Thee oft; and Thou mind Me.
 Firm we subsist, yet possible to swerve;

conjoin'd

In

be' aware,

Since

Mouth. And a Wonder that it happen'd no oft-
 ner; a blind Man dictating, and if upon Recol-
 lection altering, Blots and Interlines the necessa-
 ry Consequence. I'll give the three Lines, as I
 am persuaded he design'd them:

*Favour from Heav'n our witness, from th' Assault
 Alone without exterior help sustain'd.*

And what is Faith, Love, Virtue, unessay'd?

With the small Change of *Event* into *Assault*:
 and inverting the other two Verses, the Sentence
 is clear, which in the present Reading is unintel-
 ligible. The *Assault sustain'd* carries its Proof a-
 long with it. But what can that Question mean,
 as it now stands? *What is Faith, Love, Virtue
 sustain'd alone without help?* What are they? why,
 ennobled, not disparag'd, by being so sustain'd.
 But pray how can they be *sustain'd*, if they
 are *unessay'd*, as the present Order asserts? Upon

the whole, the Transposition of the Lines is
 most evident.

V. 339. *As not secure to single or combin'd.*] The
 Author would not say *combin'd*; when there was
 a better Word so obvious;

As not secure to single or CONJOIN'D.

V. 346. *Of all that He created.*] Rather, *No-
 thing deficient* IN all: because *Of* follows in the
 next Line, *Deficient Of ought*.

V. 353. *But bid her well beware, and still erect.*] *Erect*
 requires the preceding Word to be Adjective,
 like it self. The Author gave it, with his usual
 License of expunging the last Vowel;

But bid her well BE' AWARE, and still erect.

V. 371.

- 360 Since Reason not impossibly may meet
 Some specious object by the Foe suborn'd,
 And fall into deception unaware,
 Not keeping strictest watch, as she was warn'd.
 Seek not temptation then; which to avoid
 365 Were better, and most likely if from Me
 Thou sever not: Trial will come unsought.
 Wouldst thou approve thy constancy? approve
 First thy obedience: th' other who can know?
 Not seeing Thee attempted who attest?
 370 But if thou think, trial unsought may find
 Us both *securer*, than thus warn'd thou seem'st; *less heedful*,
 Go: for thy stay, not free, absents thee more;
 Go in thy native innocence, rely
 On what thou hast of virtue, summon all:
 375 For God tow'rs Thee hath done His part, do Thine.
 So spake the Patriarch of Mankind; but *Eve*
 Persisted: yet submit, though last, reply'd:
 With thy permission then, and thus forewarn'd,
 Chiefly by what thy own last reas'ning words
 380 Touch'd only, That our trial, when least sought,
 May find us both perhaps far less prepar'd;
 The willinger I go, nor much expect

A

V. 371. *May find Us both securer.*] *Secure* is a Word of ambiguous Meaning: it may signify *Safer*; or *Carless*, *Negligent*; which Sense is here design'd. Rather therefore thus; *May find Us both LESS HEEDFUL, than thus warn'd thou seem'st.*

V. 386. *And like a Wood-nymph light Oread or Dryad.*] Here our Editor thought he had a Field before him, to implant what he pleas'd. He seldom intermeddles in Speeches, wherein *Milton* chiefly excels; but when any thing of Description will make way for him, he'll never fail to intrude his Rubbish. We have had frequent Accounts of *Eve's* Beauty already: Particularly VIII, 59, when leaving *Raphael* and *Adam* she went to her Groves; these most noble Verses fully describe her Charms;

*With Goddess-like demeanour forth she went,
 Not unattended: for on Her as Queen
 A pomp of winning Graces waited still;
 And from about her shot darts of Desire
 Into all eyes, to wish her still in sight.*

Yet now, when only she leaves *Adam* to go to the Groves; the Editor has a prolix Attempt to describe her afresh, as if nothing had been said before: and yet he falls as much below the true *Milton* in Book VIII, as a novice Sign-dawber below a *Titian*, or a *Raphael*. Let us see what fine Work he makes. In stead of something Real, he empties all his Common Place of Mythology. She walk'd so *light* (a great Commendation) as any Wood-nymph, *Oread* or *Dryad*, or one of *Diana's* Train; nay, she had a finer Gate than *Diana* herself, though she had no Bow and Quiver: as if carrying a heavy Quiver at her Back, made

- A Foe so proud will first the Weaker seek:
 So bent, the more shall shame him his repulse.
 385 Thus saying, from her Husband's hand her hand
 Soft she withdrew, [*and like a Wood-nymph light*
Oread or Dryad, or of Delia's Train,]
Betook her to the Groves, [but Delia's self *And hasten'd*
In gait surpass'd, and goddess-like deport,
 390 *Though not as she with bow and quiver arm'd,*
 But with such Gardning Tools as Art yet rude, *Arm'd*
 Guiltless of fire, had form'd, or Angels brought.
 [To Pales or Pomona thus adorn'd
 Likeliest she seem'd, Pomona when she fled
 395 Vertumnus, or to Ceres in her prime,
 Yet Virgin of Proserpina from Jove.]
 Her long with ardent look his eye pursu'd
 Delighted, but desiring more her stay.
 Oft He to Her his charge of quick return
 400 Repeated; She to Him as oft engag'd
 To be return'd by Noon, *amid the Bowr,* *and at*
 And all things in best order, to invite *Have*
 Noontide repast, or afternoon's repose.
 O much deceiv'd, much failing, hapless Eve,
 405 Of thy presum'd return! event perverse!
 Thou

made Diana walk the more gracefully. Ay, but he alters his Mind; and now she's *likeliest*, (he meant *likest*) to Pales or Pomona. And yet not to Pomona always, but when she fled Vertumnus, who would have ravish'd her Eve here had no such occasion to run away so fast. Ay, but she's like Ceres too: All these, even in Fable, are unlike one another; and yet Eve's like them all. But she was like Ceres, when she was a Maid, and in her Prime,

Yet Virgin of Proserpina from Jove.
 I find the Editor's Goddesses, though Immortal, have the Decays of old Age, grow past *their Prime*, and then grey-hair'd and wrinkled. But what Monster of a Phrase is that, *Virgin of Proserpina*, Virgin of her Daughter? Any one else that was minded to speak Human Language, would have said, *Like Ceres in her prime*,

Not Mother yet of Proserpin by Jove.
 But it's time to leave this Animal; and to try if we can find any mangled Limbs of our Poet, scatter'd among this Dozen of Lines; *Veluti disjecti membra Poetae*. These Four, with some help of Surgery, have the Features of Milton;
Thus saying, from her Husband's hand her hand
Soft she withdrew, AND HASTEN'D to the Groves,
ARM'D with such Gardning Tools, as Art yet rude,
Guiltless of fire, had form'd, or Angels brought.
 All the Nymphs and Goddesses, whether in their Prime, or past it, we'll return to their right Owner.

V. 401. *To be return'd by Noon, amid the Bowr.*
 The Author gave it;

AND AT the Bowr
 HAVE all things in best order

00

V. 418.

Thou never from that hour in Paradise
Found'st either sweet repast, or sound repose :
Such ambush laid among sweet flours and shades
Waited, with hellish rancour imminent

410 To intercept thy way, *or* send thee back *and*
Despoil'd of Innocence, of Faith, of Bliss.

For now and since first break of dawn, the Fiend
Mere Serpent in appearance forth was come ;
And on his quest, where likeliest he might find

415 The only two of Mankind ; but in Them
The whole included Race, his purpos'd prey.
In bowr and field he sought, where any tuft
Of grove or garden-plot more pleasant *lay* *call'd*
Their tendance or *plantation* for delight, *attention*

420 By Fountain or by shady Rivulet.
He sought them both, but wish'd his hap might find
Eve separate ; he wish'd, but not with hope
Of what so seldom chanc'd : when to his wish,
Beyond his hope, *Eve* separate he spies,

425 Veil'd in a cloud of fragrance ; where she stood
Half spy'd, so thick the Roses blushing round
About her glow'd ; oft stooping to support
Each Flour of slender stalk, whose head though gay
Carnation, Purple, Azure, or speckt with Gold,

430 Hung drooping unsustain'd ; Them she upstays
Gently with Myrtle band : mindless the while,

Her

V. 418. *More pleasant lay Their tendance or plantation.*] *Plantation* must needs be wrong : that was unnecessary in Paradise ; where all the Fruits and Sweets grew natural and spontaneous. And *Lay* too is of no better Stamp ; for to say, *A Tuft of Grove lay their Tendance*, is not to speak English. I believe the Author gave it ;

*Where any Tuft more pleasant CALL'D
Their Tendance or ATTENTION for delight.*

V. 436. Then voluble and *bold*, *now hid*, *now seen*.] How *voluble* and *bold* come together, or what Affinity there is between them, is hard to conceive. I despair of making good Sense of it,

and therefore offer this in its room ;
NOW CAUTIOUS, NOW *bold* ; *now hid*, *now seen*.

V. 438. *Imborder'd on each bank, the hand of Eve.*] I believe he gave it, IMBORDER'D, proper to *Thick woven*.

V. 439. *Spot more delicious.*] Though we had so many fine Verses just before, to raise Admiration of this beautiful Spot, yet our Editor would not acquiesce, till he had said it was more delicious than *Adonis's* or *Alcinous's* Garden. And yet he confesses, those were but *feign'd*. Why then brought in here at all ? What *Deliciousness* can exist

Her self, though fairest unsupported Flour,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk travers'd
 435 Of stateliest covert, Cedar, Pine, or Palm,
 Then *voluble* and bold, now hid, now seen, *now cautious, now*
 Among thick woven arborets and flours
 Imborder'd on each Bank, the hand of Eve: *Imbroider'd*
 [Spot more delicious than those Gardens feign'd
 440 Or of reviv'd Adonis, or renown'd
 Alcinous, host of old Laertes Son,
 Or that, not mystic, where the sapient King
 Held dalliance with his fair Egyptian Spouse.]
 Much he the Place admir'd, the Person more.
 445 As one, who long in populous City pent,
 Where Houses thick and Sew'rs annoy the Air,
 Forth issuing on a Summer's Morn to breathe
 Among the pleasant Villages and Farms
 Adjoin'd; from each thing met conceives delight,
 450 The smell of Grain, or tedded Grass, or Kine
 Or Dairy', each rural sight, each rural sound:
 If chance with Nymphlike step fair Virgin pass;
 What pleasing seem'd, for Her now pleases more,
 She most, and in her look sums all Delight.
 455 Such pleasure took the Serpent to behold
 This floury Plat, the sweet recess of Eve
 Thus early, thus alone. Her Heav'nly form,

Angelic,

exist in a Fable? or what Proportion, what Compare between Truth and Fiction? And then for Solomon's Garden, which he makes real, *not mystic*, contriv'd it seems for the *sapient King's Dalliance*, our Editor might have had more *Sapience* than to introduce such silly and profane Ideas. But if these Exceptions do not fully detect his Forgery, what follows, certainly will. He supposes the Garden of reviv'd Adonis to be some magnificent and spacious Place, like that of Alcinous in Homer. There was no such Garden ever existent, or even feign'd. Κῆποι Ἀδωνιδος, the Gardens of Adonis, so frequently mention'd by Greek Writers, Plato, Plutarch, &c. were nothing but portable

earthen Pots, with some Lettice or Fennel growing in them. On his yearly Festival, every Woman carried one of them for Adonis's Worship; because Venus had once laid him in a Lettice Bed. The next Day they were thrown away; for the Herbs were but rais'd about a Week before, and could not last for want of Root. Thence the Gardens of Adonis grew to be a Proverb of Contempt, for any fruitless, fading, perishable Affair: And now is not a Garden of Adonis, a Pot with a few Herbs in't, a proper Comparison for the Garden of Paradise? They that can believe Milton guilty of such Ignorance, have not that Opinion of his Learning, which I profess to have.

- Angelic*, but more soft and feminine,
 Her graceful Innocence, her every Air
 460 Of gesture or least Action over-aw'd
 His Malice; and with rapin sweet bereav'd
 His fierceness of the *fierce* intent it brought: *fell*
 That space the Evil one abstracted stood
 For his own Evil; and for the time remain'd.
 465 Stupidly Good; of *enmity* disarm'd, *Devilism*
 Of guile, of hate, of envy, of revenge.
 But the hot Hell that * *always in him burns*,
 Though in mid Heav'n, soon ended his delight; *were he in*
 And tortures him now more, the more he sees
 470 Of Pleasure not for Him ordain'd: then soon
 Fierce hate he recollects; and all his thoughts
 Of mischief gratulating thus excites:
 Thoughts, whither have ye led me, with what sweet
 Compulsion thus transported to forget
 475 What hither brought *us*. Hate, not love, or hope *me.*
 Of Paradise for Hell; hope here to tast
 Of pleasure, but all pleasure to destroy,
 Save what is in destroying: other joy
 To Me is lost. Then let me not let pass
 480 Occasion which now smiles: behold alone
 The Woman, opportune to all attempts:

* *would within him burn,*

Her

V. 458. *Her form Angelic, but more soft and feminine.*] Here's another of those hypocritical Faults, that put on a Disguise of Sense, and cheat us under that specious Garb. *Eve's* Form it seems was *Angelic*, not in Metaphor, but in Reality: for that's the Affair here. So we must suppose, she had six Wings, as *Raphael* had. But yet she was more *soft* and *feminine* than the Angels. And yet we were told of the Angels *soft Aethereal Essence, without obstacle of Joints and Limbs*, and I, 423.

That Spirits, when they please,

Can either Sex assume or both; so soft

And uncompounded is their Essence pure.

If *Eve* had been more *soft*, more *feminine*, than such were; she would have been no fit Mate for her Husband. But our Author had quite other Conceptions: He gave it thus;

Her Heav'nly form

ADAMIC, but more soft and feminine.

Adamic, Man like; as VIII, 470.

Under his forming hands a Creature grew

Manlike, but different Sex; so lovely fair.

And IV, 288.

Two of far nobler shape, erect and tall,

Godlike erect, with native Honour clad:

Not equal, as their Sex not equal seem'd:

For Contemplation He and valour form'd,

For Softness She and sweet attractive Grace.

'Tis plain now the Author gave it *Adamic*: and what a hardy Ignorant was this Editor, who disliking *Milton's* Word, substituted his own *Non-sense, Angelic*?

V. 462. *Bereav'd His fierceness of the fierce intent.*]

Her Husband, for I view far round, not nigh;
 Whose higher Intellectual more I shun,
 And Strength; of courage haughty, and of limb
 485 Heroic built, though of terrestrial mold:
 Foe not formidable, exempt from wound,
 I not: so much hath Hell debas'd, and Pain
 Infebl'd Me, to what I was in Heav'n.
 She fair, divinely fair, fit Love for Gods;
 490 Not terrible, though terror be in Love
 And beauty, not *approch'd* by stronger hate
 Hate stronger, under shew of Love well feign'd;
 The way which to her ruin now I tend.

subdu'd

So spake the Enemy of Mankind, inclos'd
 495 In Serpent, inmate bad; and toward Eve
 Address'd his way: not with indented wave,
 Prone on the ground, as since; but on his rear,
 Circular base of rising folds, that tower'd
 Fold above fold a surging Maze; his Head
 500 Crested aloft, and Carbuncle his Eyes;
 With burnish'd Neck of verdant Gold, erect
 Amidst his circling Spires, that on the grass
 Floted redundant. Pleasing was his shape,

* *And lovely, never since [of Serpent kind*

* *Then lovely, though not since. With tract oblique*

Lovelier,

sent.] Fierceness and fierce is jejune indeed. The Poet gave it;

His fierceness of the FELL intent it brought. Fell, a Word consecrated by our best and Classic Poets: and used by Milton, X, 906, To a fell Adversary.

V. 465. *Of enmity disarm'd, Of guile, of hate.] Enmity and Hate are so of one and the same Notion, that it's hard to make two of them here. I should choose to say thus;*

Stupidly Good, of DEVILISM disarm'd, Of guile, of hate, of envy, of revenge. These Four compleat the Character of Devilism.

V. 467. *Hell, that always in him burns, Though in mid Heav'n.] An unwary Expression; which*

supposes that he is frequently a Guest in mid Heav'n. Rather thus;

But the hot Hell, that would within him burn, WERE HE IN Heav'n, soon ended his delight.

V. 491. *Approach'd by stronger hate.] Terror, or Love approach'd by Hate, seems not to reach up to the Poet's Intention. Rather OPPOS'D, or SUBDU'D.*

V. 504. *Never since of Serpent kind Lovelier.] Milton gave the Passage thus;*

Pleasing was his shape,

THEN lovely, THOUGH NOT since. With tract oblique. But the Editor, having caught hold of Lovely, would not let the Occasion slip. He will employ six Lines to celebrate the Devil's Beauty:

That

- 505 *Lovelier, not those that in Illyria chang'd*
Hermione and Cadmus, or the God
In Epidaurus; nor to which transform'd
Ammonian Jove, or Capitoline was seen,
He with Olympias, this with Her who bore
 510 *Scipio the highth of Rome.] With tract oblique*
At first, as one who sought access, but fear'd
To interrupt, side-long he works his way:
As when a Ship by skilful Steersman wrought
Nigh River's mouth or Foreland, where the Wind
 515 *Veers oft, as oft so steers, and shifts her Sail:*
So vary'd He, and of his tortuous Train
Curl'd many a wanton wreath in sight of Eve,
To lure her eye: She busied heard the sound
Of rustling Leaves, but minded not; as us'd
 520 *To such disport before her through the Field,*
From every Beast, more duteous at her call,
[Than at Circean call the Herd disguis'd.]
He bolder now, uncall'd before her stood;
But as in gaze admiring: oft he bow'd
 525 *His turret Crest, and sleek enamel'd Neck,*
Fawning; and lick'd the ground whereon she trod.
His gentle dumb expression turn'd at length
The eye of Eve to mark his play; He glad
Of Her attention gain'd, with Serpent Tongue
 530 *Organic, or impulse of vocal Air,*
His fraudulent temptation thus began:
Wonder not, sov'rain Mistress, if perhaps

most

Thou

That he outshone all fabulous Serpents, as *Eve* did all feign'd Nymphs and Goddesses. He begins with two, *That in Illyria chang'd Hermione and Cadmus*: The Ignorant mistakes *Hermione* the Daughter of *Menelaus* and *Helena*, for *Harmonia* the Daughter of *Mars* and *Venus*, Wife to *Cadmus*. And then what Language does he bring? Did those Serpents, as existing before, change *Harmonia* and *Cadmus*? or were not These, who were Man and Woman once, chang'd into Ser-

pents? Then he brings more Stories of Metamorphoses, *Aesculapius*, and (something strange) two *Jupiters*: one of whom begot *Scipio* the Elder, *The Highth of Rome*. A noble Expression! especially to rise so high out of the very Depth of *Dulness*.

V. 522. *Than at Circean call the Herd disguis'd.]* Another Verse of our Editor's. Milton had given it; *From every Beast, most duteous at her call.* But

Thou canst, who art sole Wonder; much less arm
 Thy Looks the Heav'n of mildness with disdain;
 535 Displeas'd that I approach thee thus and gaze
 Infatiate, I thus single; nor have fear'd
 Thy awful brow, more awful thus retir'd.
 Fairest resemblance of thy Maker fair,
 Thee all things living gaze on, all things thine
 540 By gift; and thy Celestial Beauty' adore
 With ravishment beheld, there best beheld
 Where universally admir'd: but here
 In this inclosure wild, these Beasts among,
 Beholders rude, and shallow to discern
 545 Half what in Thee is fair, one Man except,
 Who sees thee? (and what is one?) who shouldst be seen
 A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily Train.
 So glaz'd the Tempter, and his Proem tun'd;
 550 Into the Heart of Eve his words made way,
 Though at the voice much marvelling: at length
 Not unamaz'd she thus in answer spake:
 What may this mean? Language of Man pronounc'd
 By Tongue of Brute, and human sense express'd?
 555 The first at least of these I thought deny'd
 * To Beasts, whom God on their Creation-Day
 Created mute to all articulate sound.
 The latter I demur: for in their Looks
 [Much reason] And in their Actions, oft appears. Reason
 * To all the Beasts; as our Experience deem'd, Thee,

But his trusty Friend would make it comparative,
 and bring in the fabulous *Circe*, who transform'd
 Men into the shape of Beasts; he himself one of
 such a *Herd*, though without the *Disguise*.

V. 556. *On their Creation-Day Created mute.*
 This is mere Fillings; draws out the Line only.
 When could they be created, but on their Crea-
 tion-Day? I would offer it thus;

The first at least of these I thought deny'd

4

TO ALL THE BEASTS; AS OUR EXPERIENCE
 DEEM'D,
 Created mute to all articulate sound.

V. 559. *For in their Looks Much Reason, and in
 their actions.* The Composition is lax and broken;
 and *Reason* is crush'd into one Syllable. Ra-
 ther thus; For in their Looks

And in their Actions REASON oft appears.
 'Tis enough to say *Reason*, without the Accession
 of *Much*. V. 563.

- 560 Thee, Serpent, subtlest beast of all the field
 I knew, but not with human voice endu'd:
 Redouble then this miracle, and say,
 * *How cam'st thou Speakable of Mute; and how*
 To Me so friendly grown above the rest
 565 Of brutal kind, that daily are in fight:
 Say, for such wonder claims attention due.
 To whom the guileful Tempter thus reply'd:
 Empress of this fair World, resplendent *Eve*;
 Easy to Me it is to tell thee all
 570 What Thou command'st; and right thou should'st be' obey'd:
 I was at first as other Beasts that graze
 The trodden herb, of abject thoughts and low,
 As was my food; nor ought but food discern'd
 Or sex, and apprehended nothing high:
 575 Till on a day roving the field, I chanc'd
 A goodly Tree far distant to behold
 Loaden with fruit of fairest colours mix'd,
 Ruddy and gold: I nearer drew to gaze;
 When from the boughs a savoury odour blown,
 580 Grateful to appetite, more pleas'd my sense,
 Than smell of sweetest Fenel or the Teats
 Of Ewe or Goat dropping with Milk at Ev'n,
 Unsuck'd of Lamb or Kid, that tend their play.
 To satisfy the sharp desire I had
 585 Of tasting those fair Apples, I resolv'd
 Not to defer; hunger and thirst at once,
 Pow'rful persuaders, quicken'd at the scent
 Of that alluring fruit, urg'd me so keen.
 About the mossy Trunk I wound me soon,
 * *How Thou cam'st vocal thus of Mute; and how*

For

V. 563. *And say, How cam'st thou Speakable of Mute?*] *Speakable*, in common Use, is not *What can speak*, but *What can be spoken*. And besides, after *And say*, not an Interrogation should follow, but a Narration. Rather therefore thus;

And say,
How Thou cam'st VOCAL THUS of Mute; and how
Thou is here Emphatical; *Thou* above and before all other Beasts. *Vocal of Mute*: So *Valerius Maximus*:

Athleta

590 For high from ground the branches would require
Thy utmost reach or *Adam's*: Round the Tree
All other Beasts that saw, with like desire
Longing and envying stood, but could not reach.

Some

595 Tempting so nigh, to pluck and eat my fill
I spar'd not; for such pleasure till that hour
At Feed or Fountain never had I found.
Sated at length, ere long I might perceive
Strange alteration in me, to degree

600 Of Reason in my inward pow'rs; and Speech
Wanted not long, though to this shape *retain'd*.
Thenceforth to Speculations high or deep
I turn'd my Thoughts; and with capacious mind
Consider'd all things visible in Heav'n,

restrain'd

605 Or Earth or Middle, all things fair and good:
But all That fair and good in thy Divine
Semblance and in thy Beauties heav'nly Ray
United I beheld; no Fair to thine
Equivalent or second: which compell'd

610 Me thus, though importune perhaps, to come
And gaze and worship Thee, of right declar'd
Sov'rain of Creatures, universal Dame.

So talk'd the spirited fly Snake; and *Eve*
Yet more amaz'd unwary thus reply'd:

615 Serpent! thy overpraising leaves in doubt
The virtue of that Fruit, in Thee first prov'd:
But say, where grows the Tree, from hence how far?
For many are the Trees of God that grow
In Paradise, and various, yet unknown

620 To Us: in such abundance lies our choice,

As

Athleta mutus, indignatione accensus, vocalis evasit.

V. 592. *All other Beasts that saw.*] Rather SOME
other Beasts. For Elephants, Camels, &c. could
have reach'd the Fruit from the Ground. And

Cats, Squirrels, &c. could have climb'd the Tree,
as well as the Serpent.

V. 601. *Though to this shape retain'd.*] The Au-
thor gave it, RESTRAIN'D,

P P

V. 631.

As leaves a greater store of Fruit untouch'd;
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden Nature of her bearth.

625 To whom the wily Adder, blith and glad:
Empress, the way is ready, and not long;
Beyond a row of Myrtles, on a Flat,
Fast by a Fountain, one small Thicket past
Of blowing Myrrh and Balm; if thou accept

630 My conduct, I can bring thee thither soon.

Lead then, said *Eve*. He leading *swiftly* roll'd *nimbly*
In tangles, and made intricate seem straight,
To mischief swift. Hope elevates, and joy
Brightens his Crest. As when a wandring Fire,

635 Compact of unctuous vapour, which the Night
Condenses, and the cold environs round;

Kindled through agitation to a flame,
(Which oft, they say, some evil Spirit attends)
Hov'ring and blazing with delusive Light;

640 Misleads th' amaz'd Night-wand'rer from his way
Through Bogs and Mires, and oft thro' Pond or Pool;
There swallow'd up and lost, from succour far:
So glister'd the dire Snake, and into fraud
Led *Eve* our credulous Mother, to the Tree

645 Of prohibition, root of all our woe:
Which when she saw, thus to her guide she spake:

Serpent, we might have spar'd our coming hither
Fruitless to Me, though Fruit be here to' excess;
The credit of whose virtue rest with Thee.

650 Wond'rous indeed, if cause of such effects.
But of this Tree we may not tast nor touch;
God so commanded, and left that Command

Sole

V. 631. *He leading swiftly roll'd.*] *Swift*
comes again in the second Line. For *Va-*
riety, rather
NIMELY *roll'd.*

V. 673. *While each part, Motion, each act*] This
has not *Milton's* Character, nor *Turn.* *Each part,*
Motion, each act? How comes *Motion* here to be
destitute, for *each Motion?* And what's *each part?*
Part,

Sole daughter of his voice: the rest, we live
Law to our selves: our Reason is our Law.

655 To whom the Tempter guilefully reply'd:
Indeed? hath God then said that of the Fruit
Of all these Garden Trees ye shall not eat,
Yet Lords declar'd of all in Earth or Air?

To whom thus *Eve* yet sinless: Of the Fruit
660 Of each Tree in the Garden we may eat;
But of the Fruit of this fair Tree amidst
The Garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.

She scarce had said, tho' brief; when now more bold
665 The Tempter, but with shew of Zeal and Love
To Man, and indignation at his wrong,
New part puts on; and as to passion mov'd,
Fluctuates disturb'd, yet comely; and in act
Rais'd, as of some great matter to begin.

670 As when of old some Orator renown'd
In *Athens* or free *Rome*, where Eloquence
Flourish'd, since mute; to some great cause address'd,
Stood in himself collected, *while each part,* *whole, while each*
Motion, each *Act* won audience ere the Tongue; *Air*

675 Sometimes in Highth began, as no delay
Of Preface brooking through his zeal of Right:
So standing, moving, or to highth up-grown
The Tempter all impassion'd thus began:

O Sacred, Wise, and Wisdom-giving Plant!
680 Mother of Science, now I feel thy Pow'r
Within me clear; not only to discern
Things in their Causes, but to trace the ways
Of highest Agents, deem'd however wise.
Queen of this Universe, do not believe

Those

Part, before he had spoke a Word? And the
same Accusation lies against *Act*. The Author
gave it

Stood in himself collected WHOLE, *while each*

Motion, each AIR *won audience ere the Tongue.*
Whole and While being so like; the Printer dropt
one of them. *In himself whole; as Horace, In*
sepe totus.

P P 2

V. 728

- 685 Those rigid threats of Death: ye shall not die.
 How should ye? by the Fruit? it gives you Life
 To Knowledge. By the Threatner? look on Me,
 Me who have touch'd and tasted; yet both live,
 And Life more perfect have attain'd than Fate
- 690 Meant me, by venturing higher than my Lot.
 Shall That be shut to Man, which to the Beast
 Is open? or will God incense his ire
 For such a petty trespass? and not praise
 Rather your dauntless virtue, whom the pain
- 695 Of Death denounc'd (whatever thing Death be)
 Deterr'd not from atchieving what might lead
 To happier life, knowledge of Good and Evil?
 Of Good, how just? of Evil? if what is Evil
 Be real, why not known, since easier shun'd?
- 700 God therefore cannot hurt you, and be just;
 Not just, not God: not fear'd then, nor obey'd.
 Your fear it self of Death removes the fear.
 Why then was this forbid? why but to awe,
 Why but to keep you low and ignorant,
- 705 His worshippers. He knows that in the day
 Ye eat thereof, your Eyes, that seem so clear
 Yet are but dim, shall perfectly be then
 Open'd and clear'd; and ye shall be as Gods,
 Knowing both Good and Evil, as They know.
- 710 That ye shall be as Gods, since I as Man,
 Internal Man, is but proportion meet;
 I of brute Human, ye of human Gods.
 So ye shall die perhaps, by putting off
 Human, to put on *Gods*: death to be wish'd,
- 715 Tho' threaten'd, which no worse than this can bring.
 And what are Gods, that Man may not become
 As They, participating God-like food?

God:

The

V. 728. *Impart against his Will, if all be His.*] not God. He design'd therefore here
 He had said *Gods* in all the Argument before,

The Gods are first, and that advantage use
On our belief, that all from them proceeds.

720 I question it: for this fair Earth I see,
Warm'd by the Sun producing every kind,
Them nothing: If they all things; Who enclos'd
Knowledge of Good and Evil in this Tree?

That whoso eats thereof, forthwith attains
725 Wisdom without their leave? And wherein lies
Th' Offense, *that* Man should thus attain to know? *if*
What can Your knowledge hurt *him*? or this Tree *Them*
Impart against *his* Will, if all be *His*? *their* *Theirs*?
Or is it Envy? and can Envy dwell

730 In heav'nly breasts? These, these and many more
Causes import your need of this fair Fruit.

Goddeſs Humane; reach then and freely taſt.

He ended: and his words replete with guile
Into her heart too eaſy entrance won:

735 Fix'd on the Fruit ſhe gaz'd, which to behold
Might tempt alone; and in her ears the ſound
Yet rung of his perſuaſive words, impregn'd
With reaſon to Her ſeeming and with truth.
Mean while the hour of Noon drew on, and wak'd

740 An eager appetite, rais'd by the ſmell
So favoury of that Fruit; which with deſire,
Inclinable now grown to touch or taſt,
Solicited her longing eye: yet firſt
Pausing awhile, thus to her ſelf ſhe muſ'd:

745 Great are thy Virtues, doubtleſs, beſt of fruits,
Though kept from Man; and worthy to be admir'd:
Whoſe taſt too long forborn, at firſt aſſay
Gave elocution to the mute, and taught
The tongue not made for Speech to ſpeak thy praiſe:

750 Thy praiſe He alſo who forbids thy uſe

Conceals

*What can your Knowledge hurt THEM? or this
Tree*

Impart againſt THEIR Will, if all be THEIRS?

V. 775

- Conceals not from us, naming thee the Tree
 Of Knowledge, knowledge both of Good and Evil:
 Forbids us then to tast: but his forbidding
 Commends thee more, while it infers the good
 755 By thee communicated, and our want:
 For Good unknown sure is not had; or had
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know?
 Forbids us Good, forbids us to be Wise?
 760 Such prohibitions bind not. But if Death
 Bind us with after-bands, what profits then
 Our inward freedom? In the day we eat
 Of this fair fruit, our doom is, we shall die.
 How dies the Serpent? He hath eat'n and lives,
 765 And knows, and speaks, and reasons, and discerns,
 Irrational till then. For Us alone
 Was death invented? or to Us deny'd
 This intellectual food, for Beasts reserv'd?
 For Beasts it seems: yet That one Beast which first
 770 Hath tasted, envies not, but brings with joy
 The good befall'n him; Author unsuspect,
 Friendly to Man, far from deceit or guile.
 What fear I then? rather what know to fear,
 Under this ignorance of Good and Evil,
 775 Of *God* or Death, of Law or Penalty? *Sin*
 Here grows the Cure of all, this Fruit Divine,
 Fair to the Eye, inviting to the Tast,
 Of virtue to make wise: What hinders then
 To reach, and feed at once both Body' and Mind?
 780 So saying, her rash hand in evil hour
 Forth reaching to the Fruit, she pluck'd, she eat:

Earth

V. 775. *Of God or Death, of Law or Penalty.*
 It's somewhat shocking, to make her say, *Ignorance of God*, after Conversation both with *Raphael* and the Messiah himself. I am persuaded

the Author gave it
Of SIN or Death, of Law or Penalty.

V. 785. *And well might.*] This is too general
 and

- Earth felt the wound, and Nature from her seat
Sighing through all her Works gave signs of woe,
That all was lost. Back to the Thicket flunk
785 The guilty Serpent: *and well* might, for Eve *safe he*
Intent now wholly on her tast nought else
Regarded: such delight till then, as seem'd,
In Fruit she never tasted; whether true
Or fancy'd so, through expectation high
790 Of knowledge: nor was God-head from her thought.
Greedily she ingorg'd without restraint,
And knew not eating Death: Sate at length,
And highten'd as with Wine, jocund and boon,
Thus to her self she pleasingly began:
795 O sov'rain, virtuous, precious of all Trees
In Paradise, of operation blest'd
To Sapience; hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created: but henceforth my early care
800 Not without Song each Morning, and due praise
Shall tend thee; and the fertil burthen ease
Of thy full branches offer'd free to all:
Till dieted by Thee I grow mature
804 In knowledge as the Gods, who all things know,
* *Though others envy* what they cannot give:
For had the gift been Theirs, it had not here
Thus grown. Experience, next to Thee I owe,
Best guide; not following Thee, I had remain'd
In ignorance; thou open'st Wisdom's way,
810 And giv'st access, though secret she retire.
And I perhaps am secret: Heav'n is high,
* *Yet grudge to others*

High

and ambiguous. Rather, SAFE HE *might*.

makes the Meaning dark and dubious. Rather
thus;

V. 805. *Though others envy* | *Others* in this
Collocation looks like the Nominative; and

YET GRUDGE TO OTHERS *what they cannot give.*

V. 812.

- High and remote to see from thence distinct* *And too*
 Each thing on Earth; and other care perhaps
 May have diverted from continual watch
- 815 Our great *Forbidder*, *safe* with all his Spies *Forbidder's Eye,*
 About him. But to *Adam* in what sort
 Shall I appear? shall I to Him make known
 As yet my change? and give him to partake
 Full happiness with Me? or rather not;
- 820 But keep the odds of Knowledge in my pow'r
 Without Copartner, so to add what wants
 In Female Sex? the more to draw his Love,
 And render Me more equal; and perhaps,
 A thing not undesirable, sometime
- 825 Superior: for inferior who is free?
 This may be well: but what if God have seen,
 And Death ensue? then I shall be no more;
 And *Adam* wedded to another *Eve*,
 Shall live with Her enjoying, I extinct; *Me*
- 830 A death to think. Confirm'd then I resolve,
Adam shall share with me in bliss or woe:
 So dear I love him, that with Him all Deaths
 I could endure, without him live no Life.
- So saying, from the Tree her step she turn'd:
- 835 But first low reverence done, as to the pow'r
 That dwelt within; whose presence had infus'd
 Into the plant scintill sap, deriv'd
 From Nectar, drink of Gods. *Adam* the while
 Waiting desirous her return, had wove
- 840 Of choicest Flours a Garland to adorn
 Her Tresses, and her rural labours crown;
 As Reapers oft are wont their Harvest Queen.
 Great joy he promis'd to his thoughts, and new

Solace

V. 812. *High and remote to see.*] The Diction is defective. Rather thus;

Heav'n is high,

AND TOO remote to see.

V. 815. *Our great Forbidder, safe with all his Spies.*]

- Solace in her return, so long delay'd:
 845 Yet oft his Heart, divine of something ill,
 Misgave him; He the faulting measure felt;
 And forth to meet her went, the way she took
 That Morn when first they parted: by the Tree
 Of Knowledge he must pass; there he her met,
 850 Scarce from the Tree returning; in her hand
 A bough of fairest Fruit that downy smil'd,
 New gather'd, and ambrosial smell diffus'd.
 To Him she hasted; in her face excuse
 Came prologue, and apology too prompt;
 855 Which with bland words at will she thus address'd:
 Hast thou not wonder'd, *Adam*, at my stay?
 Thee I have miss'd, and thought it long, depriv'd
 Thy presence; Agony of love till now
 Not felt, nor shall be twice; for never more
 860 Mean I to try, what rash untry'd I sought,
 The pain of absence from thy sight. But strange
 Hath been the cause, and wonderful to hear:
 This Tree is not, as we are told, a Tree
 Of danger tasted, nor to Evil unknown
 865 Op'ning the way; but of divine effect
 To open Eyes, and make them Gods who tast;
 And hath been tasted such. The Serpent wise,
 Or not restrain'd as We, or not obeying,
 Hath eaten of the fruit, and is become
 870 Not dead, as we are threaten'd, but thenceforth
 Endu'd with Human voice and Human sense,
 Reas'ning to admiration; and with Me
 Persuasively hath so prevail'd, that I
 Have also tasted, and have also found
 875 Th' effects to correspond: op'ner mine Eyes

Dim

[*spies.*] Safe is here pure Nonsense. No doubt but
 he gave it,
 Our great FOBIDDER'S EYE, with all his Spies

About him.
 So X, 5,
 For what can scape the Eye Of God all-seeing?
 Q9 V. 909

- Dim erst, dilated Spirits, ampler Heart,
 And growing up to Godhead; which for Thee
 Chiefly I sought, without thee can despise.
 For bliss, as Thou hast part, to Me is bliss;
 880 Tedious, unshar'd with Thee, and odious soon.
 Thou therefore also tast, that equal Lot
 May join us, equal Joy, as equal Love;
 Lest *Thou* not tasting, different degree
 Disjoin us; and I then too late renounce
 885 Deity for Thee, when Fate will not permit.
 Thus *Eve* with count'nance blith her story told;
 But in her Cheek distemper flushing glow'd.
 On th' other side, *Adam*, soon as he heard
 The fatal Trespas done by *Eve*, amaz'd,
 890 Astonied stood and blank; while horror chill
 Ran through his veins, and all his joints relax'd:
 From his slack hand the Garland wreath'd for *Eve*
 Down drop'd, and all the faded Roses shed:
 Speechless he stood and pale, till thus at length
 895 First to Himself he inward silence broke:
 O fairest of Creation, last and best
 Of all God's works, Creature in whom excell'd
 Whatever can to sight or thought be form'd,
 Holy, divine, good, amiable, or sweet,
 900 How art thou lost? how on a sudden lost,
 Defac'd, deflour'd, and now to Death devote?
 Rather how hast thou yielded to transgress
 The strict forbiddance? how to violate
 The sacred Fruit forbid'n? some cursed fraud
 905 Of Enemy hath beguil'd thee, yet unknown;
 And Me with Thee hath ruin'd: for with Thee
 Certain my resolution is to die.
 How can I live without thee? how forgo
 Thy sweet converse and love, so dearly joyn'd,

*Thee**joy'd*
To

V. 909. *Thy love so dearly joyn'd.*] He gave it,
 joy'd. So IX, 1166,

Who might have liv'd, and joy'd immortal Bliss.

V. 963.

910 To live again in these wild woods forlorn:
Should God create another *Eve*, and I
Another Rib afford; yet loss of Thee
Would never from my heart: no, no, I feel
The link of Nature draw me: Flesh of Flesh,
915 Bone of my Bone thou art, and from thy state
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Recomforted, and after thoughts disturb'd
Submitting to what seem'd remediless,
920 Thus in calm mood his words to *Eve* he turn'd:

Bold deed thou hast presum'd, advent'rous *Eve*,
And peril great provok'd; who thus hast dar'd,
Had it been only coveting to Eye
That sacred fruit, sacred to abstinence;
925 Much more to Taste it, under ban to Touch.
But past who can recal, or done undo?
Not God Omnipotent, nor Fate. Yet so
Perhaps thou shalt not Die; perhaps the fact
Is not so hainous now; foretasted fruit,

930 Profan'd first by the Serpent; by Him first
Made common and unhallow'd, ere our tast;
Nor yet on Him found deadly. He yet lives,
Lives, as thou *saidst*, and gains to live as Man
Higher degree of Life; inducement strong

935 To Us, as likely tasting to attain
Proportional ascent; which cannot be
But to be Gods, or Angels Demi-gods.
Nor can I think that God, Creator wise,
Though threatening, will in earnest so destroy

940 Us His Prime creatures, dignify'd so high
Set over all his works; which in our Fall,
For Us created, needs with Us must fail,
Dependent made: so God shall uncreate,
Be frustrate, do, undo, and labour lose;

Q q 2

saidst

Not

- 945 Not well conceiv'd of God : who though his Pow'r
 Creation could repeat ; yet would be loth
 Us to abolish, lest the Adversary
 Triumph and say ; Fickle their State whom God
 Most favours ; who can please him long ? Me first
 950 He ruin'd, now Mankind ; whom will he next ?
 Matter of scorn, not to be giv'n the Foe.
 However I with Thee have fix'd my Lot,
 Certain to undergo like doom : if Death
 Confort with Thee, Death is to Me as Life :
 955 So forcible within my heart I feel
 The Bond of Nature draw me to my Own,
 My own in Thee ; for what thou art is mine :
 Our State cannot be sever'd, We are one,
 One Flesh ; to lose Thee were to lose my Self :
 960 So *Adam* ; and thus *Eve* to him reply'd :
 O glorious trial of exceding Love,
 Illustrious evidence, example high !
 Engaging me to emulate ; but *short*
 Of thy perfection how shall I attain ;
 965 *Adam* ? from whose dear side I boast me sprung,
 And gladly of our Union hear thee speak,
 One Heart, one Soul in Both ; whereof good proof
 This day affords, declaring Thee resolv'd,
 Rather than Death or ought than Death more dread
 970 Shall separate us, link'd in Love so dear,
 To undergo with Me one Guilt, one Crime,
 If any be, of tasting this fair fruit :
 Whose virtue (for of good still good proceeds,
 Direct, or by occasion) hath presented
 975 This happy trial of thy Love ; which else
 So eminently never had been known.
 Were it I thought Death menac'd would ensue :

th' hight

This

V. 963. *But short Of thy perfection.*] This may it ; *BUT TH' HIGHT*
 be defended : but it's better, as I suspect he gave. *Of thy perfection how shall I attain*

This my attempt; I would sustain alone
 The worst, and not persuade thee; rather die
 980 Deserted, than *oblige thee with a fact* *ingage thee in*
 Pernicious to thy peace; chiefly assur'd
 Remarkably so late of thy so true,
 So faithful Love unequal'd: but I feel
 Far otherwise th'event; *nor* Death, but Life
 985 Augmented, open'd Eyes, new Hopes, new Joys;
 Tast so divine, that what of sweet before
 Hath touch'd my sense, flat seems to This and harsh.
 On my experience, *Adam*, freely tast,
 And fear of Death deliver to the Winds.
 990 So saying, she embrac'd him, and for joy
 Tenderly wept; much won that He his Love
 Had so ennobled, as of choice t'incur
 Divine displeasure for Her sake, or Death.
 In recompense (for such compliance bad
 995 Such recompense best merits) from the bough
 She gave him of that fair enticing Fruit
 With lib'ral hand: He scrupled not to eat
 Against his better Knowledge; not deceiv'd,
 But fondly overcome with female charm.
 1000 Earth trembled from her entrails, as again
 In pangs, and Nature gave a second groan.
 Sky lowr'd, and mutt'ring Thunder some sad drops
 Wept at compleating of the mortal Sin
 Original: while *Adam* took no thought,
 1005 Eating his fill; nor *Eve* to iterate
 Her former trespass fear'd, the more to sooth
 Him with her lov'd society: that now
 As with new Wine intoxicated both
 They swim in mirth; and fancy that they feel
 1010 Divinity within them breeding wings,

Wherewith

V. 980. *Than* oblige thee with a fact Perni-
 cious.] Rather thus;

INGAGE thee IN a fact
 Pernicious.

Wherewith to scorn the Earth: but that false Fruit
 Far other operation first display'd,
 Carnal desire enflaming. He on *Eve*
 Began to cast lascivious Eyes, she Him
 1015 As wantonly repaid; in lust they burn,
 Till *Adam* thus 'gan *Eve* to dalliance move:
Eve, now I see thou art exact of taste,
 And elegant, of Sapience no small part;
 Since to each meaning Savour we apply,
 1020 And Palate call judicious: I the praise
 Yield Thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful Fruit, nor known till now
 True relish, tasting. If such pleasure be
 1025 In things to us forbid'n; it might be wish'd,
 For This one Tree had been forbidden ten.
 But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare:
 For never did thy Beauty, since the day
 1030 I saw thee first and wedded thee adorn'd
 With all perfections, so enflame my sense
 With ardor to enjoy thee; fairer now
 Than ever, bounty of this virtuous Tree.
 So said he; and forbore not glance or toy
 1035 Of amorous intent; well understood
 Of *Eve*, whose Eye darted contagious fire.
 Her hand he seis'd; and to a shady bank,
 Thick overhead with verdant roof imbowl'd,
 He led her nothing loath: Flours were the Couch,
 1040 Pansies and Violets and Asphodel
 And Hyacinth, Earth's freshest softest lap.

There

V. 1054.] *Innocence* was gone ---- from about
 them.] The Composition here is vitious; three
 Words *Confidence*, *Righteousness*, and *Honour* com-
 ing after, which should have preceded. It may
 be alter'd thus; *Innocence*, that as a veil
 EREWHILE had shadow'd them from knowing ill,

Just Confidence, and *native Righteousness*,
 And *Honour*, all gone from them.

V. 1058. He cover'd, but his robe Uncover'd more.]
 The Editor, of whom we have heard nothing
 for more than twenty Pages, grew quite impa-
 tient

There they their fill of Love and Loves disport
Took largely; of their mutual guilt the Seal,
The solace of their sin: till dewy sleep
1045 Oppress'd them, wearied with their amorous play.
Soon as the force of that fallacious Fruit,
That with exhilarating vapour bland
About their spirits had plaid, and inmost Pow'rs
Made err, was now exhal'd; and grosser sleep
1050 Bred of unkindly fumes, with conscious dreams
Encumber'd, now had left them; up they rose
As from unrest, and each the other viewing,
Soon found their Eyes how open'd, and their Minds
How darken'd. Innocence, that as a Veil
1055 Had shadow'd them from knowing Ill, [*was gone*] *Erewhile had*
Just Confidence and native Righteousness,
And Honour *from about them*, naked left *all gone from them*,
To guilty Shame: [*He cover'd, but his robe*
Uncover'd more.] So rose the *Danite* strong
1060 *Herculéan Sampson* from the Harlot-lap
Of *Philistéan Dalilah*, and wak'd
Shorn of his strength. They destitute and bare
Of all their virtue, silent *and* in face *sat*,
Confounded; long they sat, as stricken mute:
1065 Till *Adam*, though no less than *Eve* abash'd,
At length gave utterance to these words constrain'd:
O *Eve*, in evil hour thou didst give ear
To that false Worm, of whomsoever taught
To counterfeit Man's voice; true in our Fall,
1070 False in our promis'd Rising: since our Eyes
Open'd we find indeed, and find we know
Both Good and Evil, Good lost, and Evil got:

Bad

tient of staying longer; and seems to have
thrown this Line in at mere Random:

He cover'd, but his robe

Uncover'd more.

What could the Man design by it? *Adam* had no
Robe yet; and without one how could he cover?
Nonsense outrageous!

V. 1062. *Bare Of their virtue, silent and in face*
They comes twice, and the Verb is but one, *They*
destitute, *They* sat. Perhaps he gave it thus;

They destitute and bare

Of all their virtue silent SAT, in face
Confounded; long they sat, as stricken mute.

V. 1183.

Bad Fruit of Knowledge, if this be to know;
 Which leavs us naked thus, of Honour void,
 1075 Of Innocence, of Faith, of Purity,
 Our wonted Ornaments, now soil'd and stain'd;
 And in our Faces evident the signs
 Of foul Concupiscence; whence Evil store,
 Even Shame, the last of evils: of the first
 1080 Be sure then. How shall I behold the face
 Henceforth of God or Angel, erst with joy
 And rapture so oft beheld? those heav'nly shapes
 Will dazle now this earthly, with their blaze
 Insufferably bright. O might I here
 1085 In solitude live savage, in some glade
 Obscur'd; where highest Woods, impenetrable
 To Star or Sun-light, spread their umbrage broad
 And brown as Ev'ning! Cover me, ye Pines,
 Ye Cedars, with innumerable boughs;
 1090 Hide me, where I may never see them more.
 But let us now, as in bad plight, devise,
 What best may for the present serve to hide
 The Parts of each from other, that seem most
 To shame obnoxious, and unseemliest seen:
 1095 Some Tree whose broad smooth Leaves together sow'd,
 And girded on our loins may cover round
 Those middle parts; that this new comer Shame
 There sit not, and reproch us as unclean.
 So counsel'd He; and both together went
 1100 Into the thickest wood: there soon they chose
 The Fig-tree; not that kind for Fruit renown'd,
 But such as at this day to *Indians* known
 In *Malabar* or *Decan*, spreads her arms
 Branching so broad and long; that in the ground
 1105 The bended twigs take root, and daughters grow
 About the mother tree, a pillar'd Shade
 High over-arch'd, and echoing walks between:

There

There oft the *Indian* herdsman shuning heat
 Shelters in cool, and tends his past'ring herds
 1110 At loop-holes cut thro' thickest shade. Those leaves
 They gather'd, broad as *Amazonian* Targe;
 And with what skill they had, together sow'd,
 To gird their waste; vain covering, if to hide
 Their guilt and dreaded Shame: O how unlike
 1115 To that first naked Glory. Such of late
Columbus found th' *American*, so girt
 With feather'd Cincture; naked else and wild
 Among the trees on Isles and woody Shores.
 Thus fenc'd, and as they thought their shame in part
 1120 Cover'd, but not at rest or ease of Mind
 They sat them down to weep: nor only Tears
 Rain'd at their Eyes, but high winds worse within
 Began to rise; high Passions, Anger, Hate,
 Mistrust, Suspicion, Discord, and shook fore
 1125 Their inward state of Mind; calm region once
 And full of Peace, now tost and turbulent.
 For Understanding rul'd not, and the Will
 Heard not her lore; both in subjection now
 To sensual Appetite, who from beneath
 1130 Usurping over sov'rain Reason claim'd
 Superior sway. From thus distemper'd breast,
Adam, estrang'd in look and alter'd style,
 Speech intermitted thus to *Eve* renew'd:
 Would thou hadst harken'd to my words, and stay'd
 1135 With Me, as I besought thee; when that strange
 Desire of wand'ring this unhappy morn,
 I know not whence possess'd thee: We had then
 Remain'd still happy; not as now, despoil'd
 Of all our good, sham'd, naked, miserable.
 1140 Let none henceforth seek needless cause to' approve
 The Faith they owe: when earnestly they seek
 Such proof; conclude, they then begin to fail.

- To whom soon mov'd with touch of blame thus *Eve* :
 What words have pass'd thy lips, *Adam* severe ?
- 1145 Imput'st thou that to My default or will
 Of wandring, as thou call'st it, which who knows
 But might as ill have happen'd, *thou* being by, *Thee*
 Or to thy self perhaps? Hadst thou been there,
 Or here th' attempt, thou couldst not have discern'd
- 1150 Fraud in the Serpent, speaking as he spake;
 No ground of enmity between us known,
 Why He should mean me ill, or seek to harm.
 Was I to' have never parted from thy side?
 As good have grown there still a lifeless Rib.
- 1155 Being as I am; why didst not Thou the Head
 Command me absolutely not to go,
 Going into such danger, as thou saidst?
 Too facil then thou didst not much gainsay,
 Nay didst permit, approve, and fair dismiss.
- 1160 Hadst thou been firm and fix'd in thy dissent
 Neither had I transgress'd, nor Thou with Me.
 To whom then first incens'd *Adam* reply'd:
 Is this *the* Love? is this the Recompense *thy*
 Of mine to Thee, ingrateful *Eve*, express'd
- 1165 Immutable? when Thou wert lost, not I;
 Who might have liv'd, and joy'd immortal bliss,
 Yet willingly chose rather Death with Thee:
 And am I now upbraided, as the cause
 Of thy transgressing? not enough severe,
- 1170 It seems, in my restraint: what could I more?
 I warn'd thee, I admonish'd thee, foretold
 The danger, and the lurking Enemy
 That lay in wait: beyond this had been Force,
 And force upon free will hath here no place.
- 1175 But Confidence then bore thee on; secure
 Either to meet no danger, or to find
 Matter of glorious trial: and perhaps

I also err'd, in overmuch admiring
 What seem'd in Thee so perfect, that I thought
 1180 No evil durst attempt thee: but I rue
 That error now, which is become my crime,
 And Thou th' accuser. Thus it shall befall
 Him, who to worth in *women* overtrusting
 Lets Her will rule: restraint she will not brook;
 1185 And left to' her Self, if evil thence ensue,
 She first his weak indulgence will accuse.
 Thus They in mutual accusation spent
 The fruitless hours, but neither self-condemning;
 And of their vain contest appear'd no end.

woman

V. 1183. *To worth in women overtrusting.*] He *She* will, *Her* self, *She* first,
 gave it, WOMAN: as the Sequel shews, *Her* will,

PARADISE LOST.

BOOK X.

MEAN while the hainous and despiteful act
 Of *Satan* done in Paradise, *and how* *how He,*
 He in the Serpent had perverted *Eve,*
 Her Husband She, to tast the fatal fruit,
 5 Was known in Heav'n: for what can scape the Eye
 Of God All-seeing? or deceive His Heart
 Omniscient? who, in all things wise and just,
 Hinder'd not *Satan* to attempt the mind
 Of Man, with Strength entire and Free-will arm'd,
 10 Complete to have discover'd and repuls'd
 Whatever wiles of Foe or seeming Friend.
 For still they knew, and ought to' have still remember'd
 The high Injunction, not to tast that Fruit,
Whoever tempted: which they not obeying *However*
 15 Incurr'd, what could they less, the Penalty,
 * *And manifold in sin, deserv'd to fall.*
 Up into Heav'n from Paradise in haste
 Th' Angelic Guards ascended, mute and sad
 For Man: for of his state by this they knew,
 20 Much wond'ring how the subtle Fiend had stoln
 Entrance unseen. Soon as th' unwelcome news

* *Denounc'd on Disobedience, Death and Woe*

From

V. 2. And how *He in the Serpent.*] What does
And do here? This *perverting* was the *Despiteful*
act above; not a second act. I question not, but
 He gave it, *How HE,*
He in the Serpent had perverted Eve.

V. 14. *Whoever tempted.*] A mistake in the

Pronunciation, for *HOWEVER*. The like occurs a-
 gain, v. 73.

V. 16. *And manifold in sin, deserv'd to fall.*
 This is a sorry Line: What's *Manifold in Sin*?
 Who would speak so for *Guilty of Manifold Sins*?
 And yet Sin was but one, the tasting the *Forbid-*
 den

- From Earth arriv'd at Heaven-Gate; displeas'd
 All were who heard: dim Sadness did not spare
 That time Celestial visages; yet mix'd
 25 With Pity, violated not their blifs.
 About the new-arriv'd in multitudes
 Th' ethereal People ran, to hear and know
 How all befel: They tow'rs the Throne Supreme
 Accountable made haste, to make appear
 30 With righteous plea their utmost vigilance,
 And easily approv'd: when the most High
 Eternal Father from his secret cloud
 Amidst in Thunder utter'd thus his voice:
 Assembled Angels, and ye Pow'rs return'd
 35 From unsuccessful charge; be not dismay'd,
 Nor troubled at these tidings from the Earth:
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this Tempter cross'd the Gulf from Hell.
 40 I told you then he *should* prevail and speed
 On his bad errand; Man *should* be seduc'd
 And flatter'd out of all, believing lies
 Against his Maker: no Decree of mine
 Concurring to necessitate his Fall;
 45 Or touch with lightest moment of impulse
 His Free-will, to Her own inclining left
 In even scale. But fall'n he is: and now
 What rests, but that the mortal Sentence pass
 On his transgression, Death denounc'd that day?
 50 Which he presumes already vain and void,
 Because not yet inflicted, as he fear'd,

would
 would

By

den Fruit: Unless you will by Aggravation split
 one into many; Pride, Unbelief, Uxoriousness, &c.
 And *Deserv'd to fall*, sounds liker *Deserv'd to be*
 Guilty, than *Deserv'd to be punish'd*. The Edi-
 tor seems to have added this Line. And since it
 must be confess'd, that the Close appears abrupt
 without one, I have ventur'd to supply a Verse,
 not worse at least than the Editor's:

Incurr'd, what could they less, the Penalty
 DENOUNC'D ON DISOBEDIENCE, DEATH AND
 WOE.

V. 41. *Man should be seduc'd.*] Rather WOULD;
 to avoid the Suspicion of Necessity and fatal Pre-
 destination; which is afterwards disown'd.

V. 62.

- By some immediate stroke: but soon shall find
 Forbearance no Acquittance, ere day end.
 Justice shall not return, as Bounty, scorn'd.
 55 But whom send I to judge them? whom but Thee,
 Vicegerent Son? to Thee I have transfer'd
 All Judgment, whether in Heav'n or Earth or Hell.
 Easy it *might* be seen that I intend *may*
 Mercy colleague with Justice, sending Thee
 60 Man's Friend, his Mediator, his design'd
 Both Ransom and Redeemer voluntary,
 And destin'd Man *himself* to judge Man fall'n. *Thy self*
 So spake the Father, and unfolding bright
 Tow'rd the right hand his Glory, on the Son
 65 Blaz'd forth unclouded Deity. He full
 Resplendent all his Father manifest
 Express'd, and thus divinely answer'd mild:
 Father Eternal, Thine is to decree,
 Mine both in Heav'n and Earth to do thy will
 70 Supreme; that Thou in Me thy Son belov'd
 May'st ever rest well pleas'd. I go to judge
 On Earth these thy transgressors; but thou know'st,
Whoever judg'd, the worst on Me must light, *However*
 When time shall be: for so I undertook
 75 Before thee'; and not repenting, This obtain
 Of right, that I may mitigate their doom
 On me deriv'd: yet I shall temper so
 Justice with Mercy, as may illustrate most
Them fully satisfy'd, and Thee *appease*. *Those* *appeas'd*.
 80 Attendance none shall need, nor Train; where none
 Are to behold the Judgment, but the Judg'd,
 Those two: the Third best absent is condemn'd,
 Convict by Flight, and rebel to all Law:

Con-

V. 62. *And destin'd Man himself.*] The Context requires it, as the Author no doubt gave,
And destin'd Man THY self to judge Man fall'n,

V. 68. *Thine is to decree, Mine ---- to do thy will.*] *Tuus, O Regina, quid optes, Explorare labor; mihi iussa capeffere fas est.*

Conviction to the Serpent none belongs.

85 Thus saying, from his radiant Seat he rose
Of high collateral glory'. Him Thrones and Pow'rs,
Princedom, and Dominations ministrant,
Accompany'd to Heaven Gate; from whence
Eden and all the Coast in prospect lay.

90 Down he descended straight: the speed of Gods
Time counts not, tho' with swiftest minutes wing'd.
Now was the Sun in Western cadence low
From Noon; and gentle airs due at their hour
To fan the Earth now wak'd, and usher in

95 The Ev'ning cool: when He from wrath more cool
Came the mild Judge and Intercessor both
To sentence Man. The voice of God They heard,
Now walking in the Garden, by soft winds
Brought to their ears, while day declin'd; they heard,

100 And from his presence hid themselves among
The thickest Trees, both Man and Wife; till God
Approching, thus to *Adam* call'd aloud:

Where art thou, *Adam*? wont with joy to meet
My coming seen far off. I miss thee here;

105 Not pleas'd thus entertain'd with solitude,
Where obvious duty' ere while appear'd unsought.
Or come I less conspicuous? or what change
Absents thee, or what chance detains? Come forth.

He came; and with him *Eve*, more loth, tho' first
110 To' offend, discount'nanc'd both and discompos'd:
Love was not in their looks, either to God
Or to each other; but apparent guilt,
And shame and perturbation and despair,
Anger and obstinacy' and hate and guile.

115 Whence *Adam* fault'ring long, thus answer'd brief:

I

V. 73. Whoever judg'd.] The Poet gave it,
HOWEVER judg'd, the worst on Me must light.

V. 79. Them fully satisfied, and Thee appease.]
And here he must have given it,
THOSE fully satisfy'd, and Thee APPEAS'D.

V. 146.

I heard thee in the Gard'n ; and of thy voice
 Afraid, being naked, hid my self. To whom
 The gracious Judge without revile reply'd :

My voice thou oft hast heard, and hast not fear'd,
 120 But still rejoyc'd: how is it now become
 So dreadful to thee? that thou' art Naked, who
 Hath told thee? hast thou eaten of the Tree,
 Whereof I gave thee charge, thou shouldst not eat?

To whom thus *Adam* fore beset reply'd :

125 O Heav'n! in evil strait this day I stand
 Before my Judge; either to undergo
 My self the total crime, or to accuse
 My other self, the partner of my life;
 Whose failing, while her Faith to Me remains,

130 I should conceal, and not expose to blame
 By my complaint: but strict necessity
 Subdues me, and calamitous constraint;
 Lest on my head both sin and punishment,
 However insupportable, be all

135 Devolv'd: though should I hold my peace, yet Thou
 Wouldst easily detect what I conceal.

This Woman, whom thou mad'st to be my Help,
 And gav'st me as thy perfect Gift, so good,
 So fit, so acceptable, so divine,

140 That from her hand I could suspect no ill;
 And what she did, whatever in it self,
 Her doing seem'd to justify the deed;
 She gave me of the Tree, and I did eat.

To whom the sov'rain Presence thus reply'd :

145 Was She thy God, that Her thou didst obey
 Before *his* voice? or was she made thy Guide,
 Superior, or but equal? that to Her
 Thou didst resign thy Manhood, and the place

God's

Wherein

V. 146. *Before his voice.*] He gave it, either
 My voice, or God's voice.

V. 165. *Serpent; though brute, unable to trans-*
fer.] I believe the Author gave it MUTE; and for
 that

Wherein God set thee' above her made of Thee;
 150 And for Thee, whose perfection far excell'd
 Hers in all real dignity? Adorn'd
 She was indeed, and lovely to attract
 Thy Love, not thy Subjection: and her gifts
 Were such as under Government well seem'd;
 155 Unseemly to bear rule, which was thy part
 And person, hadst thou known thy self aright.
 So having said, He thus to *Eve* in few:
 Say Woman, what is This which thou hast done?
 To whom sad *Eve*, with shame nigh overwhelm'd,
 160 Confessing soon, yet not before her Judge *and*
 Bold or loquacious, thus abash'd reply'd:
 The Serpent me beguil'd, and I did eat.
 Which when the Lord God heard, without delay
 To Judgment He proceeded on th' accus'd
 165 Serpent; though *brute*, unable to transfer *mute,*
 The Guilt on Him who made him instrument
 Of mischief, and polluted from the end
 Of his Creation: justly then accurs'd,
 As vitiated in Nature. More to know
 170 Concern'd not Man (since He no further knew)
 Nor alter'd His offense; yet God at last
 To *Satan*, first in sin, his doom apply'd;
 Though in mysterious terms, judg'd as then best:
 And on the Serpent thus his curse let fall:
 175 Because thou hast done This, thou art accurs'd
 Above all Cattel, each Beast of the field:
 Upon thy Belly grov'ling thou shalt go,
 And Dust shalt eat all the days of thy life.
 Between Thee and the Woman I will put
 180 Enmity; and between thine and her Seed:
 Her Seed shall bruise thy Head, Thou bruise his Heel.

So

that reason unable to plead for Himself, and lay the Fault upon *Satan*. *Brute* here is not so proper; since He was the *subtlest* of all Beasts; and we are bid to be *wise as Serpents*.
 S f V. 1823

So spake this Oracle, then verify'd
 When *Jesus* son of *Mary* second *Eve*,
 Saw *Satan* fall like Lightning down from Heav'n,
 185 Prince of the Air: then rising from his Grave,
 Spoil'd Principalities and Pow'rs, triumph'd
 In open shew; and with ascension bright
 Captivity led captive through the Air,
 The Realm it self of *Satan* long usurp'd:
 190 Whom He shall tread at last under our feet,
 Even He who now foretold his fatal bruise;
 And to the Woman thus his Sentence turn'd:
 Thy Sorrow I will greatly multiply
 By thy Conception: Children thou shalt bring
 195 In sorrow forth; and to thy Husband's will
 Thine shall submit, He over thee shall rule.
 On *Adam* last thus judgment he pronounc'd:
 Because thou' hast *barken'd* to the voice of thy Wife, *bark'd*
 And eaten of the Tree, concerning which
 200 I charg'd thee, saying, Thou shalt not eat thereof;
 Curs'd is the ground for Thy sake, Thou in sorrow
 Shalt eat thereof all the days of thy Life:
 Thorns also' and Thistles it shall bring thee forth
 Unbid, and thou shalt eat th' Herb of the Field.
 205 In the sweat of thy face shalt thou eat Bread,
 Till thou return unto the ground; for Thou
 Out of the ground wast taken: know thy Birth,
 For Dust thou art and shalt to Dust return.
 So judg'd he Man, both Judge and Saviour sent:
 210 And th' instant stroke of Death, denounc'd that day,
Remov'd

V. 182. Oracle, then verify'd When *Jesus* Son of
Mary, &c.] Here's a manifest Indication, That,
 when *Milton* wrote this Passage, He thought *Pa-*
radise was chiefly *Regain'd* at our Saviour's *Resur-*
rection. This would have been a copious and sub-
 lime Subject for a second Poem. The Wonders
 then to be describ'd would have erected even an
 ordinary Poet's Genius; and in *Episodes* He might
 have introduc'd his Conception, Birth, Miracles,

and all the History of his Administration, while
 on Earth. And I much grieve, that instead of
 This He should chuse for the Argument of his
Paradise Regain'd the fourth Chapter of *Luke*, *The*
Temptation in the Wilderness: a dry, barren, and
 narrow Ground, to build an Epic Poem on. In
 that Work He has amplified his scanty Materials
 to a surprising Dignity; but yet, being cramp'd
 down by a wrong Choice, without the expected
 Applause.
V. 219.

Remov'd far off: then pitying how they stood
 Before him naked to the air, that now
 Must suffer change, disdain'd not to begin
 Thenceforth the form of Servant to assume,
 215 As when he wash'd his servants feet; so now
 As Father of his Family he clad
 Their nakedness with Skins of Beasts, or slain,
 Or as the Snake with youthful Coat repaid:
 [*And thought not much to clothe his Enemies.*]
 220 Nor He their outward only with the Skins
 Of Beasts, but inward Nakedness much more
 Opprobrious, with his Robe of Righteousness
 Arraying, cover'd from his Father's sight.
 To Him with swift ascent he up return'd,
 225 Into his blissful bosom re-assum'd
 In glory as of old: to Him appeas'd
 All, tho' all-knowing, what had past with Man
 Recounted, mixing intercession sweet.

Mean *while*, ere thus was sin'd and judg'd on Earth, *time, while*
 230 Within the Gates of Hell sat *Sin* and *Death*,
 In counterview within the Gates; that now
 Stood open wide, belching outrageous flame
 Far into *Chaos*, since the Fiend pass'd through,
Sin opening; who thus now to *Death* began:
 235 O Son, why sit we here each other viewing
 Idly? while *Satan* our great Author thrives
 In other Worlds, and happier Seat provides
 For Us his Off-spring dear. It cannot be
 But that Success attends him: if Mishap;

Ere

V. 219. *And thought not much to clothe his Enemies.*] This Line is certainly of the Editor's Manufacture. It's quite superfluous; it divides what's naturally connected; and it changes the Sentiment, from a Family under a gracious Master and Father, to the Condition of Enemies.

V. 229. *Mean while, ere thus was sin'd.*] Ra-

ther thus;

Mean TIME, while thus was sin'd and judg'd on Earth.

For the Sequel shews, that *Sin* and *Death* perceiv'd by Instinct *Satan*'s Success in the Temptation; did not stir in view of the *Design*, as v. 273. So saying, with delight he snuff'd the smell

Of mortal change on Earth. See also v. 360.

- 240 Ere this he had return'd, with fury driv'n
By his Avengers; since no place like this
Can fit His punishment or Their revenge.
Methinks I feel new strength within me rise;
Wings growing, and Dominion giv'n me large
245 Beyond this Deep. Whatever draws me on,
Or Sympathy; or some connatural force
Pow'rful at greatest distance to unite
With secret amity things of like kind
By secretest conveyance; thou my Shade
250 Inseparable must with Me along:
For *Death* from *Sin* no pow'r can separate.
But lest the difficulty' of passing back
Stay his return perhaps, over this Gulf
Impassable, impervious; let us try,
255 Advent'rous work yet to thy pow'r and mine
Not unagreeable, to found a Path
Over this Main from Hell to that new World,
Where *Satan* now prevails; a Monument
Of merit high to all th' infernal host,
260 Easing their passage hence, for intercourse
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new felt Attraction and Instinct.
Whom thus the meagre Shadow answer'd soon:
265 Go whither Fate and Inclination strong
Leads thee; I shall not lag behind, nor err
The way, *thou* leading: such a scent I draw
Of Carnage, prey *innumerable*; and taste
The favour of Death from all things there that live:

Thee

unmeasurable.

Nor

V. 268. *Of Carnage, prey innumerable.*] I believe the Author gave it; *Prey UNMEASURABLE, OR EXUBERANT.*

V. 284. *Their Pow'r was great.*] Great no doubt; as the Fact it self manifests. Nor was this Greatness such a Secret, as needed be told us by a Parenthesis. But the Author gave it,

Their Pow'r was LENT,

This was worth the Reader's Knowledge; lest he should think their Power was natural and perpetual. *Lent*, given them, permitted by Heaven. So XII. 200.

Such wond'rous Pow'r God to his Saint will lend,

V. 285. *Hov'ring upon the Waters.*] The *Chaos*, as describ'd II. 912.

A wild Abyss

Of

- 270 Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.
So saying, with delight he snuff'd the smell
Of mortal change on Earth. As when a flock
Of rav'nous Fowl, though many a League remote,
275 Against the day of Battel to a Field,
Where Armies lie encamp'd, come flying, lur'd
With scent of living Carcasses, design'd
For death the following day in bloody fight.
So scented the grim Feature, and upturn'd
280 His Nostrils wide into the murky Air,
Sagacious of his Quarry from so far.
Then both from out Hell Gates into the waste
Wide Anarchy of *Chaos* damp and dark
Flew diverse, and with Pow'r (their Pow'r was great) *lent*
285 Hov'ring upon the *Waters*, *what* they met *Abyss, whate'er*
Solid or slimy, as in raging Sea
Toss'd up and down, together crowded drove
From each side shoaling towards the mouth of Hell.
As when two Polar Winds blowing adverse
290 Upon the *Cronian* Sea, together drive
Mountains of Ice, that stop th' imagin'd way,
Beyond *Petfora* Eastward to the rich
Cathaian Coast. The aggregated *Soil* *Stuff*
Death with his Mace petrific cold and dry,
295 As with a Trident smote, and fix'd as firm
* *As Delos floating once; the rest his look*
Bound with Gorgonian rigor not to move,
* *As Delos now, once floating: then his Look*
The Fabric with Gorgonian pow'r fast bound,

And

Of neither Sea nor Shore nor Air nor Fire,
is not so properly here call'd *Waters*. Rather thus;
Hov'ring upon th' Abyss, what ere they met.

Of Brick and of that Stuff they cast to build
A City and Tower.

V. 293. The aggregated Soil.] As *Waters* just be-
fore, so *Soil* here is improper. It was not *Soil*,
till *Death* had harden'd and fix'd it with his Mace.
Rather, The aggregated STUFF. So XII. 43.

V. 296. Fix'd as firm As Delos floating once.]
The Expression is unguarded: Fix'd as firm as De-
los floating? To avoid the Ambiguity change it
thus; Fix'd as firm

As Delos now, once floating.

V. 298.

- And with Asphaltic slime. Broad as the Gate, As
 Deep to the Roots of Hell the gather'd Beach
 300 They fasten'd; and the Mole immense wrought on
 Over the foaming Deep high arch'd a Bridge
 Of length prodigious, joining to the Wall
 Immovable of this now fenceless world
 Forfeit to Death: from hence a Passage broad,
 305 Smooth, easy, inoffensive down to Hell.
 So, if great things to small may be compar'd,
 Xerxes, the Liberty of Greece to yoke,
 From Susa his Memnonian Palace high
 Came to the Sea; and over Hellespont All Persia brought;
 310 Bridging his way, Europe with Asia join'd,
 And scourg'd with many a stroke th'indignant waves.
 Now had they brought the work by wondrous Art
 Pontifical, a ridge of pendent Rock
 Over the vex'd Abyss; following the track
 315 Of Satan, to the self-same place where He
 First lighted from his Wing; and landed safe
 From out of Chaos to the outside bare
 Of this round World. With Pins of Adamant
 And Chains they made all fast, too fast they made
 320 And durable: and now in little space
 The confines met of Empyrean Heav'n
 And of this World; and on the left hand Hell
 With long reach interpos'd: three sev'ral ways
 In sight to each of these three places led.
 325 And now their way to Earth they had descry'd,
 To Paradise first tending; when behold

Satan

V. 298. And with Asphaltic slime.] *Asphaltus*
 is the Bitumen, us'd for Mortar in building the
 Walls of Babylon. Now he says, The very Look
 of Death, like *Medusa's* in the Fable, bound the
 Stuff together, by its lapidific Power. And with
 Asphaltic slime. How? His Look bind it with
 slime? That could not, or at least must not, pass
 from Milton. Let the whole go thus;
 As Delos now, once floating: then his Look

The Fabric with Gorgonian Pow'r fast bound,
 As with Asphaltic Slime.
 Rigor cannot properly be call'd Gorgonian. Rigor,
 Hardness, was in the Object turn'd into Stone by
 the Gorgon's Look: in the Gorgon her self it was
 Power, Virtue, Faculty, not Rigor.

V. 309. Came to the Sea, and over Hellespont.]
 Came to the Sea is very low and creeping: and
 Hellespont

Satan in likeness of an Angel bright
Betwixt the *Centaure* and the *Scorpion* steering,
His *Zenith*, while the Sun in *Aries* rose:

rode:

- 330 Disguis'd he came; but those his Children dear
Their Parent soon discern'd, though in disguise.
He after *Eve* seduc'd, unminded slunk
Into the Wood fast by, and changing shape
To' observe the sequel, saw his guileful act
335 By *Eve*, though all unweeting, seconded
Upon her Husband: saw their shame that sought
Vain covertures. But when he saw descend
The Son of God to judge them, terrify'd
He fled; not hoping to escape, but shun
340 The Present; fearing guilty, what his wrath
Might suddenly inflict: that pass'd, return'd
By Night, and list'ning where the hapless Pair
Sat in their sad discourse and various plaint,
Thence gather'd his own doom: which understood,
345 Not instant, but of future time, with joy
And tidings fraught to Hell he now return'd:
And at the brink of *Chaos*, near the foot
Of this new wond'rous Pontifice, unhop'd
Met who to meet him came, his Off-spring dear.
350 Great joy was at their meeting, and at sight
Of that stupendous Bridge his joy increas'd.
Long he admiring stood; till *Sin*, his fair
Inchanting Daughter, thus the silence broke:
O Parent, these are thy magnific deeds,
355 Thy Trophies, which thou view'st as not thine own;

Thou

Hellepont being nam'd, it's superfluous: and then
as if *Xerxes* came alone to enslave *Greece*, and
not with an immense Army, that drunk whole
Rivers dry, as they march'd. Rather let it be
thus;

From *Susa* his *Memnonian Palace* high
ALL PERSIA BROUGHT.

As *Manilius*, V. 49. *Non invehit undis*
Perfida, nec pelagus *Xerxes* facietque tegetque.

And IV. 663. speaking of *Hannibal*,
Cannasque sepulchris
Obruit, & Libyen Italas infudit in urbes.

V. 329. *While the Sun in Aries rose.*] The Au-
thor gave it, *While the Sun in Aries rode.*
As I. 769.

When the Sun in Taurus rides,

V. 368.

- Thou art their Author and prime Architect:
 For I no sooner in my heart divin'd,
 My Heart, which by a secret harmony
 Still moves with thine, join'd in connexion sweet,
 360 That thou on Earth hadst prosper'd, which thy looks
 Now also evidence; but straight I felt,
 Though distant from thee Worlds between, yet felt
 That I must after Thee with This thy Son,
 Such fatal consequence unites us three.
 365 Hell could no longer hold us in her bounds;
 Nor this unvoyageable Gulf obscure
 Detain from following thy illustrious track.
 Thou hast atchiev'd *our* liberty, confin'd, *Us*
 Within Hell Gates till now; thou *Us* impowr'd
 370 To fortify thus far, and overlay
 With this portentous Bridge the dark Abyss.
 Thine now is all this World; thy virtue' hath won
 What thy hands builded not; thy Wisdom gain'd
 With odds what War *hath* lost; and fully' aveng'd *had*
 375 Our foil in Heav'n. Here thou shalt Monarch reign,
 There didst not: there let Him still Victor sway,
 As Battel hath adjudg'd, from this new World
 Retiring, by his own doom alienate:
 And henceforth Monarchy with Thee divide,
 380 Of all things parted by th' Empyreal bounds,
 His Quadrature from Thy Orbicular World;
 Or try thee now more dang'rous to his Throne.
 Whom thus the Prince of Darkness answer'd glad:
 Fair Daughter, and thou Son and Grandchild both;
 385 High proof ye now have giv'n to be the Race
 Of *Satan* (for I glory in the name,
 Antagonist of Heav'ns Almighty King)

Amplly

V. 368. *Thou hast atchiev'd our Liberty, confin'd.*
Liberty, confin'd in Hell? a mere Contradiction.
 He gave it,

Thou hast atchiev'd us liberty.
Us, confin'd till now in Hell.

P A R A D I S E L O S T X.

321

AmPLY have merited of Me *of* all
 Th' infernal Empire; that so near Heav'ns door
 390 Triumphal with triumphal act have met,
 Mine with this glorious work; and made one Realm,
 Hell and this World *our* Realm, one Continent *one*
 Of easy thorough-fare. Therefore while I
 Descend through Darkness on your Rode with ease
 395 To my associate Pow'rs, Them to acquaint
 With these successes, and with them rejoyce;
 Ye two this way among *these num'rous* Orbs, *those lucid*
 All yours, right down to Paradise descend:
 There dwell and reign in bliss; thence on the Earth
 400 Dominion exercise and in the Air,
 Chiefly on Man, sole Lord of all declar'd,
 Him first make sure your thrall, and lastly kill.
 My Substitutes I send you, and create
 Plenipotent on Earth, of matchless might
 405 Issuing from Me: on Your joynt vigour now
 My hold of this new Kingdom all depends
 Through Sin to Death expos'd by my exploit.
 If your joint pow'r prevail; th' affairs of Hell
 No detriment need fear: go and be strong.
 410 So saying he dismiss'd them. They with speed
 Their course through thickest Constellations held,
 Spreading their bane: the blasted Stars look'd wan;
 And Planets planet-struck real Eclipse
 Then suffer'd. Th' other way *Satan* went down
 415 The Causeway to Hell Gate; on either side
 Disparted *Chaos* over-built exclaim'd,
 And with rebounding surge the bars assail'd,
 That scorn'd his indignation. Through the Gate
 Wide open and unguarded *Satan* pass'd,

And

V. 397. *Among these numerous Orbs.*] Better
 thus; *Ye two this way among* THOSE LUCID Orbs.
 Which makes an Antithesis; and more commends

Satan's Benefaction to his Daughter and Son. Go
 ye that way among luminous Stars; while I de-
 scend through Darkness.

- 420 And all about found desolate: *for those* *those Two*
 Appointed to sit there, had left their charge,
 Flown to the upper World: the rest were all
 Far to th' inland retir'd, about the walls
 Of *Pandæmonium*, City and proud seat
 425 Of *Lucifer*; so by allusion call'd
 Of that bright Star, to *Satan* paragon'd.
 There kept their watch the Legions; while the Grand
 In Council sat, solicitous what chance
 Might intercept their Emperor sent: so He
 430 Departing gave command, and they observ'd.
 As when the *Tartar* from his *Russian* Foe
 By *Astracan* over the snowy Plains
 Retires; or *Bactrian* Sophy from the Horns *fled from th'*
 Of *Turkish* Crescent, leaves all waste beyond
 435 The Realm of *Aladule*, in his retreat
 To *Tauris* or *Casbeen*: So these, the late
 Heav'n-banish'd Host, left desert *utmost* Hell *outmost*
 Many' a dark League, reduc'd in careful Watch
 Round their Metropolis; and now expecting
 440 Each hour their great adventurer from the search
 Of Foreign Worlds. He through the midst unmark'd,
 In shew Plebeian Angel militant
 Of lowest order, past; and from the door
 Of that *Plutonian* Hall, invisible
 445 Ascended His high Throne; which under state
 Of richest texture spread, at th' upper end
 Was plac'd in regal lustre. Down a while
 He sat, and round about him saw unseen:
 At last, as from a Cloud, his fulgent Head
 450 And Shape star-bright appear'd or brighter; clad
 With what permissive glory since his Fall

Was

V. 420. For those *Appointed to sit there.*] Rather thus, for more Perspicuity; THOSE TWO: *Sin* and *Death*, none else were appointed to sit there.

V. 433. From the *Horns.*] Better thus; FLED from th' *Horns*.

Was left him, or false glitter. All amaz'd
 At that so sudden blaze the *Stygian* throng
 Bent their aspect, and whom they wish'd beheld,
 455 Their mighty Chief return'd: loud was th' acclaim:
 Forth rush'd in haste the great consulting Peers,
 Rais'd from their Dark *Divan*, and with like joy
 Congratulant approach'd him; who with hand
 Silence, and with these words attention won:
 460 Thrones, Dominations, Princedoms, Virtues, Powers;
 For in Possession such, not only of Right,
 I call you and declare you now; return'd
 Successful beyond hope, to lead you forth
 Triumphant out of this infernal Pit,
 465 Abominable, accurs'd, the house of woe,
 And dungeon of our Tyrant: Now possess,
 As Lords, a spacious World, to' our native Heaven
 Little inferior, by my' adventure hard
 With peril great atchiev'd. Long were to tell
 470 What I have done, what suffer'd; with what pain
 Voyag'd th' unreal vast unbounded Deep
 Of horrible confusion: over which
 By *Sin* and *Death* a broad way now is pav'd
 To expedite your glorious march: but I
 475 Toil'd out my uncouth passage, forc'd to ride
 Th' untractable Abyfs, plung'd in the womb
 Of unoriginal *Night* and *Chaos* wild;
 That jealous of their secrets, fiercely' oppos'd
 My journey strange, with clamorous uproar
 480 Protesting Fate supreme. Thence how I found
 The new created World, which fame in Heav'n
 Long had foretold, a Fabric wonderful
 Of absolute perfection; therein Man

trie

Who

Plac'd

V. 475. Forc'd to ride Th' untractable Abyfs.]
 To ride the Abyfs? If he rode it, surely he could
 not toil so much, as he talks on. But the Au-

thor gave it,

Th' untractable Abyfs.
Aeris tentasse vias.

T 1 2

Forc'd to TRIE

V. 524.

Plac'd in a Paradise, by Our exile
 485 Made happy: Him by fraud I have seduc'd
 From his Creator; and the more t' increase
 Your wonder, with an Apple. He thereat
 Offended, worth your laughter, hath giv'n up
 Both his beloved Man and all his World
 490 To *Sin* and *Death* a prey; and so to Us,
 Without our hazard, labour, or alarm,
 To range in and to dwell; and over Man
 To rule, as over all He should have rul'd.
 True is, Me also He hath judg'd, or rather
 495 Me not, but the brute Serpent, in whose shape
 Man I deceiv'd: that which to Me belongs,
 Is enmity, which he will put between
 Me and Mankind: I am to bruise his Heel;
 His Seed, when is not set, shall bruise my Head:
 500 A World who would not purchase with a Bruise,
 Or much more grievous pain? Ye have th' account
 Of my performance: what remains, ye Gods,
 But up, and enter now into full bliss?
 So having said; awhile he stood, expecting
 505 Their universal shout and high applause
 To fill his ear: when contrary he hears
 On all sides from innumerable tongues
 A dismal universal Hiss, the sound
 Of publick Scorn. He wonder'd, but not long
 510 Had leisure; wondring at himself now more:
 His visage drawn he felt to sharp and spare,
 His Arms clung to his Ribs, his Legs entwining

Each

V 524. *Scorpion and Asp.*] Our Editor, who
 for many Pages had in vain sought, where he
 might intrude something of his own, found here
 a fit Opportunity: for the Devils being turn'd
 into *Serpents*, he whips into the Text all the Ser-
 pents that he knew. But he begins very unfortun-
 ately, *Scorpion and Asp.* Is the Scorpion then a
Serpent? and one of the *Hissers* here? If ever

he can hiss, it should be now, this ignorant Edi-
 tor. Ay, but *Ellops drear*, an Adjective of Poeti-
 cal Terror. Not so very *drear* neither: for *El-*
lops is no Hissing Serpent, but a Mute Fish; and
 one of the most admir'd too, the *Acipenser*. He
 has already discover'd himself: so that we'll
 leave him, and tack together the Author's ge-
 nuine Verses:

With

- Each other; till supplanted down he fell
A monstrous Serpent on his belly prone,
515 Reluctant but in vain: a greater pow'r
Now rul'd him, punish'd in the shape he sin'd,
According to his doom: He would have spoke,
But his for his return'd with forked tongue
To forked tongue: for now were all transform'd
520 Alike to Serpents, all as accessaries
To his bold Riot. Dreadful was the din
Of hissing through the Hall, thick swarming now
With complicated monsters head and tail,
[Scorpion and Asp, and Amphisbæna dire,
525 Ceraustes horn'd, Hydrus, and Ellops drear,
And Dipſas (not so thick swarm'd once the soil
Bedropt with blood of Gorgon, or the Isle
Ophiusa)] * But still greatest He the midst,
Now Dragon grown: [larger than whom the Sun
530 Ingender'd in the Pythian Vale on slime,
Huge Python, and] his Pow'r no less he seem'd
Above the rest still to retain; They all
Him follow'd, issuing forth to th' open Field, Guard deform,
Where all yet left of that revolted Rout
535 Heav'n-fall'n in station stood or just array
Sublime with expectation, when to see
In Triumph issuing forth their glorious Chief.
They saw, but other sight instead, a croud
Of ugly Serpents: horror on them fell,
540 And horrid sympathy: for what they saw,
* But still the greatest He and in the midst,

They

*With complicated Monsters head and tail:
But still the greatest He, and in the midst,
Now Dragon grown. His Pow'r no less he seem'd
Above the rest still to retain.*

Our Editor, instead of an *Insect* and a *Fish*;
might have easily had good store of Serpents
to fill up with, *Presters*, *Basilisks*, *Rattlesnakes*, &c.
But had he given the whole List out of *Aldrovandus*
without Error; yet it had been all trifling

here, neither Learning nor Poetry.

V. 533. Issuing forth to th' open field.] Within
four Lines it comes again;

In Triumph issuing forth their glorious Chief.
Here therefore we had better give it:

They all
Him follow'd, GUARD DEFORM, to th' open field.

V. 545.

- They felt themselves now changing. Down their arms,
 Down fell both Spear and Shield; down they as fast,
 And the dire hiss renew'd, and the dire form
 Catch'd by Contagion; like in punishment,
 545 *As in their* crime. Thus was th' applause they meant, *like in*
 Turn'd to exploding hiss; triumph to shame,
 Cast on themselves from their own mouths. There stood
 A Grove hard by, sprung up with this their change,
 (His will who reigns above) to aggravate
 550 Their Penance, laden with fair fruit, like that
 Which grew in Paradise, the bait of *Eve*
 Us'd by the Tempter. On that prospect strange
 Their earnest Eyes they fix'd, imagining
 For one forbidden Tree a multitude
 555 Now ris'n, to work them further woe or shame:
 Yet parch'd with scalding thirst and hunger fierce,
 * *Though to delude them sent*, could not abstain:
 But on they roll'd in heaps, and up the Trees
 Climbing, [*sat thicker than the snaky locks* *Aemulous climbing,*
 560 *That curl'd Megæra:*] greedily they pluck'd
 The frutage fair to fight; like that which *grew* *grows.*
 Near that bituminous Lake where *Sodom* flam'd.
 This more delusive, not the touch, but tast
 * *From that so tempting Bait*

Deceiv'd:

V. 545. *Like in punishment, As in their Crime.*
 I believe the Author design'd it,
Like in Punishment,
As LIKE in Crime.

V. 557. *Though to delude them sent.*] In proper
 Construction, the *Thirst* and *Hunger* are *sent* to
 delude them, not the *fair fruit*; as the Author
 meant. Give it therefore thus;
Yet parch'd with scalding Thirst, and Hunger fierce,
 FROM THAT SO TEMPTING BAIT could not ab-
 stain.

V. 560. *Sat thicker than the snaky locks That*
curl'd Megæra.] Our Editor was such a Lover of
Fables, that he could never balk one, could he
 but croud it in. Here, in the middle of a sur-

prising Incident, he injudiciously diverts our Imagination from the Scene in view, to the snaky
 Curls of a fictitious Fury. Take his *Megæra*
 back again, if he'll give us the Author's Word;
 which he cast out to make room for her. Per-
 haps it was this;

But on they roll'd in heaps, and up the Trees
 AEMULOUS climbing, greedily they pluck'd.

V. 561. *Like that which grew.*] Rather GROWS;
 for it was not once, but continues naturally; as
 we learn from modern Travellers.

V. 572. *Whom they triumph'd once laps'd.*] No
 doubt the Author design'd it;

Not as Man
 ONCE, whom they triumph'd FALN.

They

- Deceiv'd: They, fondly thinking to allay
 565 Their appetite with gust; instead of Fruit
 Chew'd bitter Ashes, which th' offended tast
 With spattering noise rejected: oft they' assay'd,
 Hunger and thirst constraining; drug'd as oft
 With hatefullest disrelish writh'd their Jaws
 570 With soot and cinders fill'd. So oft they fell
 Into the same illusion, not as Man
 * *Whom they triumph'd once lapst.* Thus were they plagu'd
 † *And worn with famin, long and ceaseless hiss;*
 Till their lost shape, permitted, they resum'd:
 575 Yearly enjoin'd, some say, to undergo
 This annual Humbling certain number'd days,
 To dash their pride and joy for Man seduc'd.
 [However some tradition they dispers'd
 Among the Heathen of their purchase got,
 580 And Fabled how the Serpent, whom they call'd
 Ophion with Eurynome, the wide
 Encroching Eve perhaps, had first the rule
 Of high Olympus, thence by Saturn driv'n
 And Ops, ere yet Dictæan Jove was born.]
 585 Mean while in Paradise the hellish Pair
 * *Once, whom they triumph'd Falm,*
 † *With thirst and famin dire,*

Too

They oft fell into the same Illusion, not as Man
 once fell.

V. 573. And worn with famin, long and ceaseless hiss.] Worn here is flat and low, especially coming after a higher Word Plagu'd. And why Famín only; but Thirst omitted? though mention'd above, and the less tolerable of the two; Yet parch'd with scalding thirst and hunger fierce. Let it be restor'd thus;

Thus were they plagu'd
 With THIRST and Famín DIRE, and ceaseless hiss.

V. 578. However some tradition they dispers'd.] Here our Editor does not only tap his Mythology, but explains and interprets it; and that with his usual Sagacity and Judgment. There's an ob-

scure Story of Ophion and his Wife Eurynome, that sometime rul'd in Heav'n, till Saturn drove them out. Out of these two Names, by dint of Etymology, he makes a Tradition of his own dreaming. Ophis is Greek for Serpent; and therefore Ophion is Satan the old Serpent. Eurynome, a Greek Name, means wide-inhabiting, or wide-ruling; and she perhaps is Eve. But upon what Similitude or Probability? why, the wide encroching Eve? A strange Character of our common Mother! Where did she encroach, unless to bear Children is wide encroching? But is not this a rare Expositor? Ophion the Serpent is Eve's Husband, and so all Mankind are descended from Satan. Let any Man believe, if he can, that Milton gave such wretched Nonsense.

V. 587;

Too soon arriv'd: *Sin* there in Pow'r before,
 Once Actual, now *in body*, and to dwell *Now imbodyed, thence*
 Habitual habitant; behind her *Death*,
 Close following pace for pace, not mounted yet
 590 On his pale Horse: to whom *Sin* thus began:
 Second of *Satan* sprung, all-conquering *Death*,
 What think'st thou of our Empire now, tho' earn'd
 With travel difficult? not better far,
 Than still at Hell's dark threshold to' have sat watch,
 595 Unnam'd, undreaded, and thy self half starv'd?
 * *Whom thus the Sin-born Monster* answer'd soon:
 To Me, who with eternal famin pine,
 Alike is Hell or Paradise or Heav'n:
 599 There best, where most with ravin I may meet;
 † Which here, tho' plenteous, *all too little seems*
To stuff this Maw, this vast unhide-bound Corps.
 To whom th'incestuous Mother thus reply'd:
 Thou therefore on these Herbs and Fruits and Flours
 Feed first; on each Beast next and Fish and Fowl,
 605 No homely morsels: and whatever thing
 The Scith of Time mows down, devour unspar'd:
 Till I in Man residing through the Race,
 His thoughts, his looks, words, actions all infect;
 And season him thy last and sweetest prey.

* *To whom the griesly*

† *All is yet too small*
To stuff this Maw; that's emptied, while it's fill'd.

This

V. 586. *Sin there in Pow'r before, Once Actual.*
 The Author's Intention may be easily guess'd
 at: That *Sin*, which was *potentially* in Paradise,
 even before the Fall; because Man was en-
 dow'd with Freewill; was now *actually* there
 since the Fall. But the Words, as they are
 now read, are unintelligible. I suspect he gave
 it thus;

Sin there in Pow'r before,

NOW Actual, now IMBODIED, THENCE to dwell
 Habitual habitant.

Imbodyed in Man, as v. 607, *Sin* speaks,

Till I in Man residing.

And v. 815, *Adam* speaks,

Both Death and I
Are found Eternal, and Incorporate both.
Thence, after that time.

V. 596. *Whom thus the Sin-born Monster an-
 swer'd soon*] *Sin-born* in another Place would do
 excellently well; but here, when *Death* speaks to
 his Mother *Sin*, it is improper: for it signifies no
 more than *Her Son*. Rather therefore some other
 Epithet, such as this;

TO whom the GRIESLY Monster answer'd soon.

V. 601. *To stuff this Maw, this vast unhide-bound
 Corps.*] The Author seems here to have forgot
 himself:

- 610 This said; they both betook them several ways;
Both to destroy, or unimmortal make *Bent to deprave, and*
 All kinds, and for destruction to mature
 Sooner or later. Which th' Almighty seeing,
 From his transcendent Seat the Saints among,
 615 To those bright Orders utter'd thus his voice:
 See, with what heat these Dogs of Hell advance
 To waste and havoc yonder World; which I
 So fair and good created, and had still
 619 Kept in that State, had not the folly' of Man
 * *Let in these wasteful Furies, who impute*
Folly to me: so doth the Prince of Hell
 And his Adherents; that with so much ease
 I suffer them to enter and possess
 A place so heav'nly; and conniving seem
 625 To gratifie my scornful Enemies:
 That laugh, as if transported with some fit
 Of Passion I to Them had quitted all,
 At random yielded up to their misrule:
 And know not that I call'd and drew them thither
 630 My Hell-hounds; to lick up the draff and filth,
 Which Man's polluting Sin with taint hath shed
 On what was pure: till cram'd and gorg'd, nigh burst
 With suck'd and glutted offal, at one sling
 * *Let in these cursed Fiends; who dare to call*
That folly Mine:

OF

himself: he represents *Death* as a *vast corpulent* Monster, whose capacious Maw can never be cram'd, whom lately, v. 264, he had call'd, *The meagre*, the lean, *Shadow*; and in his Second Book he describes him a mere Shape, or scarce such, without Substance; as the Vulgar paint him a bare Skeleton. Take therefore the contrary Idea; a *hide-bound*, thin-gutted Canibal, always devouring, and yet always mere Skin and Bones:

Which here, though plenteous, all is yet too
 SMALL
To stuff this Maw; THAT'S EMPTIED, WHILE ITS
 FILL'D.

V. 611. Both to destroy, or unimmortal make.] This is embarrass'd. *Both* ambiguous: *Destroy*, and then *Destruction*. I suspect the Author thus dictated;

BENT TO DEPRAVE, AND unimmortal make.

V. 620. *Let in these wasteful Furies.*] It will scarce be thought, that Decorum is well observ'd here; where God Almighty names *Furies*. Rather therefore thus;

Let in those CURSED FIENDS; who DARE TO
 CALL
 THAT Folly MINE,

U u

V. 636.

- Of thy victorious arm, well-pleasing Son,
 635 Both Sin and Death and yawning Grave at last
 Through *Chaos* hurl'd, *obstruct* the mouth of Hell *thou stop'st*
 For ever, and *seal* up his ravenous Jaws. *seal'st*
 Then Heav'n and Earth renew'd shall be made pure
 To Sanctity, that shall receive no stain:
 640 Till then the Curse pronounc'd on both procedes.
 He ended; and *the heav'nly* Audience loud *to Him the*
 Sung *Halleluiah*, as the sound of Seas,
 Through multitude that sung: Just are thy ways,
 Righteous are thy Decrees on all thy Works;
 645 Who can extenuate thee? next, to the Son,
 Destin'd Restorer of Mankind, by whom
 New *Heav'n* and Earth shall *to the Ages* rise, *Heav'ns out of Ashes*
 Or down from Heav'n descend. Such was their song:
 While the Creator calling forth by name
 650 His mighty Angels gave them several charge,
 As sorted best with present things. The Sun
 Had first his precept so to move, so shine;

As

V. 636 *Both Sin and Death obstruct the mouth of Hell*] That could not be our Author's Meaning, That *Sin and Death*, *hurl'd through Chaos*, *obstruct* and *seal up the mouth of Hell*; *obstruct* it, either by their own Power, or in their Intention. He must have design'd it thus; *Sin and Death hurl'd*, being put in the Ablative Case, a Syntax most familiar, and even too frequent with him;

Both Sin and Death and yawning Grave at last
Through Chaos hurl'd, THOU STOP'ST the mouth
of Hell
For ever, and SEAL'ST up his ravenous Jaws.

V. 641. *And the heav'nly Audience loud.*] Our Editor would not let *Audience* pass without its Epithet. So in he claps *Heavenly*; not attending whether the Context would admit it, or not. The Author gave it,

He ended; and TO HIM the Audience loud
Sung Halleluiah.

Without this, 'tis not said *to whom* they sung; and then, the neighbouring Verse, *Next, to the Son* plainly implies, that before it was *to Him*, to the Father. If *next* to one; then *first* to the other.

V. 647. *New Heav'n and Earth shall to the Ages rise.*] Here again comes one of those hateful Faults, that approach towards good Sense. The Printer could not make it; it must be the Editor, who was likewise the Corrector. What's *To the Ages rise*? To the *Millennium*, to the *Aurea Saecula*, that thence proceed? *Et insipient magni procedere Menses*. Who will deny this to be plausible? And yet the Poet gave it,

New HEAV'NS and Earth shall OUT OF ASHES rise,
Or down from Heav'n descend.

Out of Ashes; after the universal Conflagration. So he makes God himself say, III, 334,

The World shall burn; and from her Ashes spring
New Heav'ns and Earth.

And *Michael*, XII, 548, Then raise

From the conflagrant Mass purg'd and refin'd,
New Heav'ns, new Earth.

And so it is, Second Epistle of *Peter*, Chap. iii. Both Notions, of rising out of Ashes, and descending from Heaven, are couch'd *Apocalypse* xxi. *The first Heaven and the first Earth were pass'd away: and I saw the holy city New Jerusalem, coming down from God out of Heaven.* But take notice to read, *NEW HEAV'NS and Earth*; as in XII, 549; or else you'll

As might affect the Earth with cold and heat
 Scarce tolerable': and from the North to call
 655 Decrepit Winter, from the *South to bring* Torrid Zone
 Solstitial Summers heat: to the blanc Moon
 Her office they prescrib'd: to th' other Five
 Their planetary motions and aspects,
 In *Sextile, Square, and Trine, and Opposit*
 660 Of noxious efficacy'; and when to join
 In Synod unbenign: and taught the fix'd
 Their influence malignant when to *showr*; shed;
 Which of them rising with the Sun or falling,
 Should prove tempestuous: to the Winds they *set* gave
 665 Their *corners*, when with bluster to confound Orders,
 Sea, Air, and Shore: *the* Thunder, when to roll to
 With terror through the *dark* Aerial Hall. wide
 Some say he bid his Angels turn ascanse
 The Poles of Earth twice ten degrees and more
 670 From the Sun's Axle; They with labour push'd
 Oblique the Centric Globe: Some say the Sun

Was

you'll have, *Heav'n shall down from Heav'n descend. Heav'ns are the corporeal, visible ones; and those, being made New, may descend from Heaven, the empyreal and spiritual Region, the Palace and Realm of God, above all highth.*

V. 655. *From the South to bring Solstitial Summers heat.*] He does well to call *Winters* Cold from the *North*: but have a care of going too far *South* to bring *Summer's Heat*; the Regions near the Southern Pole being full as cold as those about the Northern. He had better call it from the *Middle*, where Heat has its Dwelling;
From the TORRID ZONE

Solstitial Summer's Heat.

V. 662. *Their influence malignant when to showr*] For the *Fix'd Stars*, so unconceivably remote, to *showr* their Influence on our Earth, is a little too strong and prodigal. He rather gave it;
Their influence malignant when to SHED.

V. 665. *To the Winds they set Their Corners, when, &c.*] The *Winds*, as distinguish'd one from another, had their *Corners* and *Quarters set* before

the Fall: Nature and their very Names assign'd to each its Corner: the East Wind could not exist, unless it blew from the East. And then, what's that? *Their Corners, when to bluster?* As each is fix'd to his Corner, must he always *bluster* in it? or when the East, suppose, has a mind to bluster, must he remove to another Corner to do it? If you will admit *Their Corners*, you must read *Whence*, not *When*: and yet you must then allow them to be continual Blusterers. I believe the Author gave it,

*To the Winds they GAVE
 Their ORDERS, when with bluster*

V. 666. *The Thunder, when to roll.*] The Context evinces, that he gave it, *To Thunder. To the Moon, To the Winds, To Thunder.*

V. 667. *Through the dark Aerial Hall.*] Why *dark Hall*? Does it never thunder, but in the Night? If *dark* by the Clouds, that attend and cause the Thunder, it's not a *dark Hall*, but then *darken'd*. Rather therefore,
Through the WIDE Aerial Hall.

- Was bid turn Reins from th' Equinoctial Rode
 Like distant breadth *to Taurus* with the Sev'n *through*
Atlantick Sisters, and the *Spartan* Twins
 675 Up to the *Tropic* Crab; thence down *amain* *as much*
 By *Leo* and the *Virgin* and the *Scales*,
 As deep as *Capricorn*; to bring in change
 Of Seasons to each Clime. Else had the Spring
 Perpetual smil'd on Earth with vernant Flours;
 680 Equal in Days and Nights, except to those
 Beyond the Polar Circles. *To them Day* *Day to Them*
 Had unbenighted shone, while the low Sun
 To recompence his distance, in their sight
 Had rounded still th' *Horizon*, and not known
 685 Or *East or West*: which had forbid the Snow *To rise or set:*
 From cold *Estotiland*, and South as far
 Beneath *Magellan*. At that tasted Fruit
 * *The Sun, as from Thyestean Banquet, turn'd*
His course intended. Else how had the World
 690 Inhabited, though sinless, more than now
 Avoided pinching cold and scorching heat?
 These changes in the Heav'ns, though slow produc'd
 Like change on Sea and Land; fideral blast,
 Vapour, and mist, and exhalation hot,
 695 Corrupt and pestilent: Now from the North
 Of *Norumbega*, and the *Samoed* shore,
 * *Like Thyestean Feast, the frighted Sun*
Fled from his Track. Or else

Bursting

V. 673. *To Taurus with the sev'n.*] He gave it, THROUGH *Taurus*. Through it, and *Gemini*, up to *Cancer*.

V. 675. *Thence down amain.*] He design'd it, *Thence down* AS MUCH.
 As much on one side the Aequator, as the other;
 23½ Degrees each.

V. 685. *And not known Or East or West.*] That cannot be allow'd. The Sun would go through all the Stages of *East and West*; but he had not

known

TO RISE OR SET.

V. 688. *The Sun, as from Thyestean Banquet.*] 'Tis intolerable to bear *Thyestean* for *Thyestean*; as before we had *Aegean* for *Aegean*. To remedy it, change the Line thus;

At that tasted Fruit
 LIKE *Thyestean FEAST*, the FRIGHTED *Sun*
 FLED FROM *his TRACK*. Or else how had the
World

V. 711. *To graze the Herb all leaving, Devour'd*
 each

- Bursting their brazen dungeon, arm'd with ice
 And snow and hail and stormy gust and flaw,
Boreas and *Cæcias* and *Argestes* loud
 700 And *Thrafcias* rend the woods and seas up-turn.
 With adverse blast up-turn them from the South
Notus and *Afer* black with thundrous clouds
 From *Serraliona*. Thwart of these as fierce
 Forth rush the *Lévant* and the *Ponent* Winds,
 705 *Eurus* and *Zephyr* with their lateral noise
Sirocco and *Libecchio*. Thus began
 Outrage from lifeless things: but Discord first
 Daughter of Sin, among th' Irrational,
 Death introduc'd through fierce Antipathy:
 710 Beast now with Beast gan war, and Fowl with Fowl,
 And Fish with Fish: to graze the Herb *all* leaving, *some*
 Devour'd *each other*: nor stood much in awe *the others*:
 Of Man; but *fled* him, or with count'nance grim *shun'd*
 Glar'd on him passing. These were from without
 715 The growing miseries; which *Adam* saw
 Already' in part, though hid in gloomiest shade,
 To sorrow' abandon'd: but worse felt within,
 And in a troubled sea of *Passion* tost, *Passions*
 Thus to disburthen sought *with* sad complaint: *These in*
 720 O miserable of happy! is this the end
 Of this new glorious World, and Me so late
 The Glory of that Glory? who now, become
 Accurs'd of Blessed, hide me from the Face

Of

each other.] Shall we impute this to the Printer's Negligence, or the Author's? Did *All* leave grazing the Herb? The major part of them, as they do still, kept to their former Food. And then, *Devour'd each other*? That's impossible, and Nonsense. He design'd it thus;

To graze the Herb *SOME* leaving,
 Devour'd *THE OTHERS*.

V. 713. Nor stood much in awe of Man; but fled him.] If they fled him, 'twas a Sign of Fear; of more than Awe. 'Tis probable he gave it,

Nor stood much in awe
 Of Man; but SHUN'D him.
 To shun one may be want of Awe or Respect;
 to fly one shews Fear or Guilt.

V. 717. In a Sea of Passion tost.] I am at present too much tired, to shew the Faults of this Distich; which will be seen quicker by amending them;

And in a troubled Sea of PASSIONS tost,
 THESE to disburthen sought IN sad complaint,

V. 728.

- Of God, whom to behold was then my highth
 725 Of happiness: yet well, if here would end
 The misery: I deserv'd it, and would bear
 My own deservings: but this will not serve:
 All that I *eat or drink*, or shall beget, *act or think,*
 Is propagated Curse. O voice once heard
 730 Delightfully, *Increase and Multiply,*
 Now *Death* to hear! [*For what can I increase* *worse than Death*
Or multiply, but curses on my head?
Who of all Ages to succede, but, feeling
The evil on him brought by Me, will curse
 735 *My Head? Ill fare our Ancestor impure,*
For this we may thank Adam: but his thanks
Shall be the execration: So besides
Mine own that bide upon me, all from Me
Shall with a fierce reflux on Me redound,
 740 *On Me as on their natural center light*
Heavy, though in their place.] O fleeting joys
 Of Paradise, dear bought with lasting woes!
 Did I request Thee, Maker, from my Clay

To

V. 728. *All that I eat or drink, or shall beget.* Here are hundreds of Passages in the whole Poem, and This particularly, able to convince one, that Milton's First Edition was never read to him for his Correction; not even when the Second went to the Press. Else, how could he have let this pass, *All that I eat or drink Is propagated Curse?* Unintelligible Nonsense. How could what Adam eat or drank, for diurnal Sustenance, be propagated to us now, and to all Posterity? Had he heard it read, he would soon have reduc'd his own genuine Words;

All that I ACT or THINK, or shall beget,
Is propagated Curse.

By the Fall, all his Actions and Thoughts were deprav'd and vitiated, and the Contagion spread to all all his Offspring. So X, 607, Sin speaks,

Till I in Man residing, through the Race,
His Thoughts, his Looks, Words, Actions all in-
fect. And so Adam, v. 824.

From Me what can protege,

But all corrupt, both Mind and Will deprav'd?
Not to Do only, but to Will the same
With me.

V. 731. *For what can I increase or multiply.* 'Tis Milton's particular Excellence, that he always keeps up το Πρεπον, the just Character of every Person that's introduc'd speaking. Adam here, *toft in a troubled sea of Passions*, has a long Soliloquy with himself; the Sentiments of which, if handled with a due Decorum, would raise in his Readers an equal Concern with his own.

----- *Si vis me flere, dolendum est*

Primum ipsi tibi; tum tua me infortunia tangunt.

Now if we find Adam here, in that heavy Seriousness and Anxiety, leaving his true Topics, and catching at Trifles, Quirks, Jingles, and other such Prettinesses; we may boldly venture to say, Those Lines are the Editor's, and not the Poet's. The Poet dictated thus;

O voice once heard

Delightfully, Increase and Multiply,

Now WORSE THAN Death to hear! O fleeting
Joys

Of Paradise, dear bought with lasting woes!

What can join more aptly and naturally? Yet the Editor would part them with a dozen Lines
 of

- To mold me Man? did I solicit Thee,
 745 *From darkness* to promote me *or here place* *When molded, and*
 In this delicious Garden? As my Will
 Concurr'd not to my Being; it were but right
 And equal to reduce me to my Dust:
 Desirous to resign, and render back
 750 All I receiv'd; unable to perform
 Thy terms too hard, by which I was to hold
 The good I sought not. To the loss of that,
 Sufficient penalty, why hast thou added
 The sense of endless woes? inexplicable
 755 Thy Justice seems. Yet to say truth, too late
 I thus contest: then should have been refus'd
 Those Terms whatever, when they were propos'd:
 Thou didst accept them: wilt thou' enjoy the Good,
 Then cavil the Conditions? and though God
 760 Made thee without thy leave; what if thy Son
 Prove disobedient, and reprov'd retort,
 Wherefore didst thou beget me', I sought it not?
 Wouldst thou admit for his contempt of thee

Wilt
That

of his own. *What, says he, can I multiply but, Curses on my Head?* He was more concern'd for his Reputation with Posterity, than for all the Real Evils. *Who, says he, of all succeeding Ages but will curse my Head?* What, *Curse your Head*, over again? surely, it was already curs'd with Dulness. Ay, but when they feel *what I have brought* upon them, they'll say, *For this we may thank Adam*. Nay, if you attend *Pathos* no better, but catch at Butterflies; *Aut dormitabo, aut ridebo*. But, says he, *their Thanks shall be the* (I thought, *Dire*) *Execration*. That was kindly remark'd: or else we might have taken *Thank* in the literal Sense. Yet at last he soars high, *inter nubes et inania: Reflexes, and Natural Centers; Heavy, though in their Place*. Adam, it seems, was already a Peripatetic in his Notions: He supposes here, that Elementary Bodies do not gravitate in their natural Places; not Air in Air, not Water in Water: from which he fetches a pretty Lamentation, That contrary to the Course of Nature, his Afflictions will weigh heavy on him, though they be in their proper Place. Is not he

forely afflicted, that talks at this rate? And yet the worst of it is, This Notion is false; and long since exploded by the modern Philosophy: Water weighs in Water, as much as it does out of it.

V. 745. *From Darkness to promote me.*] *Darkness* is but metaphorical here, and can signify nothing but *Inexistence*; and so makes this Second Expostulation the very same with the First. I should chuse to give the Passage thus;

*Did I request Thee, Maker, from my Clay
 To mold me Man? did I solicit Thee,
 WHEN MOLDED, to promote me, AND here place
 In this delicious Garden?*

Adam's first Station was on the common Surface of the Earth: he was afterwards promoted to Paradise; and carried thither through the Air; as himself finely describes it, VIII, 300.

V. 763. *Wouldst thou admit.*] He design'd it, WILT thou.

V. 765,

- That proud excuse? yet Him not thy Election,
 765 But natural Necessity *begot.* *begets.*
 God made Thee' of choice, his Own and of his own
 To serve him: thy reward was of his Grace;
 Thy punishment then justly' is at his Will.
 Be' it so, for I submit: his doom is fair,
 770 That dust I am, and shall to dust return.
 O welcome hour whenever! why delays
 His hand to execute, what his decree
 Fix'd on this day? why do I overlive?
 Why am I mock'd with death, and lengthen'd out
 775 To deathless pain? How gladly would I meet
 Mortality my sentence, and be Earth
 Insensible? [*how glad would lay me down*
As in my Mother's lap?] *there,* I should rest *there mouldring*
 And sleep secure. His dreadful voice no more
 780 Would thunder in my ears: no fear of worse
 To Me and to my Off-spring would torment me
 With cruel expectation. Yet one doubt
 Pursues me still; lest All I cannot die:
 Lest that pure Breath of life, the Spirit of Man
 785 Which God inspir'd, cannot together perish
 With this corporeal Clod. Then in the Grave
 Or in some other dismal place, who knows
 But I shall die a living death? O thought
 Horrid, if true! Yet why? it was *but* Breath *that*
Of

V. 765. *But natural necessity begot.*] He must have intended it, BEGETS.

V. 778. *As in my Mother's lap.*] The Earth may figuratively be call'd *Adam's Mother*; for God formed Man of the Dust of the Ground. But that Phrase, the *Mother's Lap*, has it's Idea from real Mothers, who place their Infants in that easy Posture. But such Mother *Adam* had not. Better therefore put out; if we can suppose *Milton* put it in; and the two Verses be join'd thus:

And be Earth
Insensible: there MOULDING I should rest
And sleep secure.

V. 789. *It was but Breath Of Life that sin'd.*] He must have given it, THAT Breath.

V. 793. *Since human reach no further knows.*] *Reach knows?* That Expression cannot be the Poet's. He either gave it,
Since human SENSE no further knows; Or else,
Since human Reach no further GOES.

V. 796. *How can He exercise.*] *Man* is the preceding Substantive: so to avoid Ambiguity, let it be rather,
How can GOD exercise.

- 790 Of Life that sin'd. What dies, but what had life
And sin? the Body properly hath neither.
All of me then shall die: let this appease
The doubt, since human reach no further *knows*. *goes.*
For though the Lord of all be Infinite;
795 Is his Wrath also? Be' it; Man is not so,
But Mortal doom'd. How can *He* exercise *God*
Wrath without end on Man, whom Death must end?
Can He make deathless Death? that were to make
Strange Contradiction: which to God himself *Flat*
800 Impossible *is held*; as argument *must be*
Of Weakness, not of Pow'r. Will He draw out,
For Anger's sake, finite to infinite
In punish'd Man; to satisfy his rigour
Satisfy'd never? That were to extend
805 His Sentence beyond *Dust*; and Nature's Law, *Just*;
By which all Causes else according still
To the *Reception* of their *Matter* act, *Capacity'* *Subject*
Not to th' extent of their own sphere. But say,
That Death be not one stroke, as I suppos'd,
810 Bereaving sense; but endless Misery
From this day onward; which I feel begun
Both in me and without me; and so last
To perpetuity. Ay me! that fear
Comes thund'ring back with dreadful revolution
815 On my defenseless head. Both Death and I

Am

V. 800. *Which to God himself Impossible is held.*] Here *bonus* *Homerus dormitabat*, our Poet forgot himself. Which *is held* impossible? Yes, it's one of the Axioms of the Schools. But *who held* it, when the Sole of Human Kind was *Adam* and *Eve*? Give the Passage thus;

FLAT Contradiction: *which to God himself Impossible* MUST BE.

Flat rather than *strange*, for several Reasons.

V. 805. *To extend His Sentence beyond Dust.*] Nothing truer. To extend his Punishment to all Eternity, is certainly beyond the Dust of the Grave. But was this a doubtful Point, worth af-

serting here? The Author gave it,

That were to extend

His Sentence beyond JUST, and Nature's Law.

God cannot do unjustly. *Shall not the Judge of all the Earth do right?* That was *Abraham's* settled Notion. And *Milton* makes it *Satan's*, IX, 700, God therefore cannot hurt you, and be *Just*: Not *Just*, not God.

V. 807. All Causes *To the Reception of their Matter act.*] He points at a School Axiom, *Omne efficiens agit secundum vires Recipientis, non suas*; but he has express'd it not so clearly. Rather thus;

To the CAPACITY' of their SUBJECT act.

X x

V. 816;

Am found Eternal, and Incorporate both.

Are

Nor I on my part Single; in Me all

Posterity stands curs'd. [Fair Patrimony,

Posterity' is curs'd.

That I must leave you, Sons: O were I able

820 *To waste it all my self, and leave ye none!*

So disinherited how would ye blest

Me now your curse!] Ah, why should all Mankind

For one man's fault thus guiltless be condemn'd?

If guiltless: but from Me what can procede

825 But all corrupt, both Mind and Will deprav'd,

Not to Do only, but to Will the same

With Me? How can they then acquitted stand

In sight of God? Him after all Disputes

Forc'd I absolve: all my evasions vain

830 And reasonings, though through Mazes, lead me still

But to my own conviction. First and last

On Me, Me only, as the source and spring

Of all corruption, all the Blame lights due:

So might the Wrath. Fond wish! could'st thou support

835 That Burthen, heavier than the Earth to bear?

Than all the World much heavier, though divided

With that bad Woman. Thus, what thou desir'st

And what thou fear'st, alike destroys all hope

Of refuge; and concludes thee miserable;

840 [Beyond all past example and future,]

To Satan only like, both crime and doom.

O Conscience, into what abyss of fears

And

V. 816. *Death and I Am found eternal.*] This must be the Printer's Blunder, though all Editions patronize it. All Languages agree, that when Singular and Plural are so join'd, the latter must govern. He gave it therefore,

Both Death and I

ARE found eternal.

V. 818. *Fair Patrimony, that I must leave you, Sons.*] Our Editor, much conceited of his Dozen Lines inserted above, v. 731, would give us a

few more in the same Key; *Adam's* Prefaces about his *Posterity's Curses*. The Author had given it thus:

Nor I on my part Single; in Me all

Posterity' is curs'd. Ah why should all Mankind

For one man's fault thus guiltless be condemn'd?

Here we see *Adam* deeply and closely reasoning in Speculation abstruse. Our Editor will interrupt him, and employ him in Quibbles and Points. *Fair Patrimony, Sons*, says he: *would I could spend it all my self, and leave you*

And horrors hast thou driv'n me? out of which
I find no way, from deep to deeper plung'd.

- 845 Thus *Adam* to himself lamented loud,
Through the still Night: not now, as ere man fell,
Wholsom and cool and mild; but with black Air
Accompany'd, with damps and dreadful gloom:
Which to his evil Conscience represented
850 All things with double terror. On the ground
Outstretch'd he lay; on the cold ground, and oft
Curs'd his Creation: Death as oft accus'd
Of tardy execution, since denounc'd
The Day of his offense. Why comes not Death,
855 Said he, with one thrice acceptable stroke
To end me? shall Truth fail to keep her word?
Justice Divine not hasten to be just?
But Death comes not at call: Justice Divine
Mends not her slowest pace for pray'rs or cries.
860 O Woods, O Fountains, Hillocks, Dales and Bow'rs!
With other echo late I taught your shades
To answer, and resound far other Song.
Whom thus afflicted when sad *Eve* beheld,
Desolate where she sat; approaching nigh,
865 Soft words to his fierce Passion she assay'd:
But Her with stern regard he thus repell'd:
Out of my sight, thou Serpent! that name best
Befits thee, with him leagu'd; thy self as false
And hateful: nothing wants, but that thy shape,

[Like

you none. Is not this quaint and pretty? The
greatest Fortune I could leave you, would be to
leave you quite Beggars. Ay, but this *Beggary* is
understood of not being *Begot*, of Nonexistence.
How could then our stupid Editor add the next
Verse?

So disinherited how would ye bless

Me now your Curse!

If they were disinherited of Birth, if they never
existed at all; they would bless him. Absurdity
monstrous. And, *whom now you curse*, What

now, already, before they existed? Go thy ways,
the Flour and Quintessence of all Editors.

V. 840. *Beyond all past Example and future.*
I sent our Editor away in my last Note; but he
will come again. *Beyond all past Example.* *Past*
very proper in *Adam's* Mouth; who knew him-
self the first Man of the Creation. And *Future*,
with the Accent in the last, an Elegancy the Edi-
tor must not be robb'd of.

- 870 [*Like his,*] and colour Serpentine *may shew* , *like His, may*
 Thy inward fraud: to warn all Creatures from thee
 Henceforth; lest that too heav'nly form *pretended* *obtended*
 To hellish falshood snare them. But for Thee,
 I had persisted happy': had not thy pride
 875 And wand'ring vanity, when least was safe,
 Rejected my forewarning, and disdain'd
 Not to be trusted; longing to be seen
 Though by the Devil himself: Him overweening
 To over-reach, but with the Serpent meeting
 880 Fool'd and beguil'd: by Him thou, I by Thee,
 To trust thee from my side; imagin'd wise,
 Constant, mature, proof against all assaults:
And understood not all was but a Show *And not reflecting,*
 Rather than solid Virtue': all but a Rib
 885 Crooked by nature; bent, as now appears,
 More to the part Sinister: from me drawn,
 Well if thrown out; as supernumerary
 To my just number found. O why did God,
 Creator wise, that peopled highest Heav'n
 890 With Spirits Masculine, create at last
 This Novelty on earth, this fair Defect
 Of nature? and not fill the World at once
 With Men, as Angels, without Feminine?
 Or find some other way to generate
 895 Mankind? this Mischief had not then befall'n:
 And more that shall befall, innumerable
 Disturbances on Earth through Female snares,
 And strait conjunction with this Sex. For either
 He never shall find out fit Mate; but such
 900 As some misfortune brings him, or mistake:
 Or, whom he wishes most, shall seldom gain

Through

V. 870. *Thy shape, Like his, and colour Serpentine.* Rather inverted thus; *Thy shape*
And colour Serpentine, like His, may shew.

V. 872. *Form pretended To hellish Falshood.* Rather OBTENDED.

Through Her perverseness; but shall see her gain'd
By a far worse: or if she love, withheld
By Parents: or his happiest choice too late
905 Shall meet, already link'd and wedlock-bound
To a fell adversary, his hate or shame:
Which infinite calamity shall cause
To human Life, and household peace confound.

He added not, and from her turn'd: but *Eve*
910 Not so repuls'd, with tears that ceas'd not flowing,
And tresses all disorder'd, at his feet
Fell humble; and embracing them, besought
His peace: and thus proceeded in her plaint:

Forfake me not thus, *Adam*: witness Heav'n
915 What love sincere and reverence in my heart
I bear thee; and unweeting have offended,
Unhappily deceiv'd. Thy suppliant
I beg, and clasp thy knees: bereave me not,
Whereon I live; thy gentle looks, thy aid,
920 Thy counsel, in this uttermost distress
My only strength and stay. Forlorn of Thee,
Whither shall I betake me, where subsist?
While yet we live, scarce one short hour perhaps,
Between Us two let there be Peace: both joining,

925 As join'd in injuries, *one* enmity
Against a Foe by doom express assign'd us,
That cruel Serpent. On Me exercise not
Thy hatred for this misery befall'n;
On Me already lost: Me than thy self
930 More miserable. Both have sin'd; but Thou
Against God only, I 'gainst God and Thee;
And to the place of judgment will return:
There with my cries importune Heav'n, that all

The

V. 883. And understood not.] The Context requires, NOT UNDERSTANDING, OR AND NOT REFLECTING.

V. 925. One enmity.] A Typographical Fault, but a Scandal to so many Editions. The Author gave it; *Both joining*
As join'd in injuries, IN enmity.

The sentence from thy head remov'd may light
 235 On Me, sole cause to Thee of all this woe,
 Me, *me, only* just Object of his Ire.

only Me,

She ended weeping: and her lowly plight
 Immoveable, till peace obtain'd from fault
 Acknowledg'd and deplor'd, in *Adam* wrought
 640 Commiseration. Soon his heart relented

Tow'rds Her, his *Life* so late and sole delight,
 Now at his feet submissive in distress;
 Creature so fair his reconcilment seeking,
 His counsel, whom she had displeas'd, his aid.

chief

945 As one disarm'd, his anger all he lost,
 And thus with peaceful words uprais'd her soon:

Unwary' and too *desirous*, as before
 So now, of what thou know'st not; who desir'st
 The punishment all on thy self. Alas,

adventurous
on

950 Bear thine own first; ill able to sustain
 His full Wrath, whose thou feel'st as yet least part,
 And my Displeasure bear'st so ill. If Pray'rs
 Could alter high Decrees; I to that place
 Would speed before thee, and be louder heard:

955 That on my head all might be visited;
 Thy frailty and infirmer Sex forgiv'n,
 To Me committed and by Me expos'd.
 But rise; let Us no more contend, nor blame
 Each other, blam'd enough elsewhere; but strive
 960 In offices of Love, how we may lighten
 Each others burthen, in our share of woe:
 Since this day's Death denounc'd, if ought I see,
 Will prove no sudden, but a slow-pac'd evil;
 A long day's dying to augment our pain,

And

V. 936. *Me, me, only just Object.*] Vicious Measure. He must have given it,
Me, only me, just Object of his Ire.

Sentence falls, instead of rising. I believe he gave it;
His CHIEF so late and sole delight.

V. 941. *His Life so late and sole delight.*] The

V. 947. *Unwary' and too desirous, as before.*] What

- 965 And to our Seed (O hapless Seed) deriv'd.
 To whom thus *Eve*, recovering heart, reply'd:
Adam, by sad experiment I know
 How little weight my *words* with Thee can find,
 Found so erroneous; thence by just event
 970 Found so unfortunate: nevertheless
 Restor'd by Thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy Love, the sole contentment of my heart
 Living or dying; from Thee I will not hide
 975 What thoughts in my unquiet breast are ris'n,
 Tending to some Relief of our extremes,
 Or End though sharp and sad yet tolerable;
 As in *our evils*, and of easier choice.
 If care of our descent perplex us most;
 980 Which must be born to certain woe, devour'd
 By Death at last: and miserable it is
 To be to others cause of misery,
 Our own begott'n; and of our loins to bring
 Into this cursed World a woful Race,
 985 That after wretched Life must be at last
 Food for so foul a Monster: in thy pow'r
 It lies, yet ere Conception, to prevent
 The Race unblest'd, to Being yet unbegot.
 Childless thou art, childless remain. So Death
 990 Shall be deceiv'd his glut, and with Us two
 Be forc'd to satisfy his rav'nous Maw.
 But if thou judge it hard and difficult,
 Converse, looking, loving, to abstain
 From Love's due Rites, Nuptial embraces sweet;
 995 And with desire to languish without hope,

advice

two evils one

Before

What was she *desirous* of before? rather *Fool-hardy*, that would go alone, though warn'd of the Danger. I suspect he gave it,

Unwary and too ADVENTUROUS, as before
 So now, ON what thou know'st not.

V. 968. *How little weight my words.*] Rather, My' ADVICE.

V. 978. *As in our Evils, and of easier choice.*] This may be defended; but yet the Author gave it, As in TWO evils ONE of easier choice.

Before the present object languishing
 With like desire; which would be misery
 And torment less than none of what we dread:
 Then both our Selves and Seed at once to free
 1000 From what we fear for Both, let us make short:
 Let us seek Death, or *He*, not found, supply
 With our own hands his office on our selves.
 Why stand we longer shivering under fears,
 That shew no end but Death? and have the pow'r
 1005 Of many ways to die; the shortest choosing,
 Destruction with destruction to destroy.

Him

She ended here; or vehement despair
 Broke off the rest: so much of Death her thoughts
 Had entertain'd, as dy'd her Cheeks with pale.
 1010 But *Adam* with such counsel nothing sway'd,
 To better hopes his more attentive mind
 Labouring had rais'd; and thus to *Eve* reply'd:

Eve, thy contempt of Life and Pleasure seems
 To argue in thee something more sublime
 1015 And excellent, than what thy *mind* contemns:
 But Self-destruction, therefore sought, refutes
 That excellence thought in thee, and implies
 Not thy contempt, but anguish and regret
 For loss of Life and Pleasure over-lov'd.

speech

1020 Or if thou cover Death, as utmost end
 Of misery, so thinking to evade
 The penalty pronounc'd; doubt not but God
 Hath wiselier *arm'd* his vengeful ire, than so
 To be forestall'd: much more I fear lest Death
 1025 So snatch'd will not exempt us from the pain
 We are by doom to pay: rather such acts
 Of contumacy will provoke the High'st
 To make Death in us live. Then let us seek

aim'd

Some

V. 1015. *Than what thy mind contemns.*] Rather really it was not Contempt of Life and Pleasure,
 her SPEECH contemns; for the Sequel hints, that but Regret for the Loss of them.

- Some safer resolution; which methinks
 1030 I have in view, calling to mind with heed
 Part of our sentence, That thy Seed shall bruise
 The Serpent's head. Piteous amends, unless
 Be meant, whom I conjecture, our grand Foe
Satan; who in the Serpent hath contriv'd
 1035 Against us this deceit: to crush his head
 Would be revenge indeed; which will be lost
 By Death brought on our selves, or childless days
 Resolv'd as thou propos'st: so our Foe
 Shall scape his punishment ordain'd; and We
 1040 Instead shall double ours upon our heads.
 No more be mention'd then of violence
 Against our selves, and wilful barrenness;
 That cuts us off from hope, and favours only
 Rancour and pride, impatience and despite,
 1045 Reluctance against God and his just yoke
 Laid on our necks. Remember, with what mild
 And gracious temper He both heard and judg'd
 Without wrath or reviling. We expected
 Immediate dissolution, which we thought
 1050 Was meant by Death that day: when lo, to Thee
 Pains only in Child-bearing were foretold,
 And Bringing forth; soon recompens'd with Joy,
 Fruit of thy womb: On Me the Curse aslope
 Glanc'd on the Ground: with Labour I must earn
 1055 My bread. What harm? Idleness had been worse;
 My labour will sustain me: and lest Cold
 Or Heat should injure us, his timely care
 Hath unbefought provided; and his hands
 Cloth'd us unworthy, pitying while he judg'd.
 1060 How much more, if we pray him, will his ear
 Be open, and his heart to pity' incline?

And

V. 1023. *Has wiselier arm'd.*] It needs no
 Proof that the Author gave it,

Has wiselier AIM'D.

- And teach us further, by what means to shun
 Th' inclement Seasons, Rain, Ice, Hail and Snow;
 Which now the Sky with various face begins
 1065 To shew us in this mountain; while the Winds
 Blow moist and keen, shattering the graceful locks
 Of these fair spreading Trees. Which bids us seek
 Some better shroud, some *better* warmth to cherish *greater*
 Our Limbs benum'd; ere this diurnal Star
 1070 Leave cold the Night: how we his gather'd beams
 Reflected may with matter sere foment,
 Or by collision of two bodies grind
 The Air attrite to Fire: as late the Clouds
 Justling or push'd with winds rude in their shock
 1075 Tine the slant Lightning; whose thwart flame driv'n down
 Kindles the gummy bark of Fir and Pine;
 And sends a comfortable heat from far,
 Which might supply the Sun. Such Fire to use,
 And what may else be remedy or cure
 1080 To evils which our own mis-deeds have wrought,
 He will instruct us, praying and of Grace
 Beseeching him: so as we need not fear
 To pass commodiously this life, sustain'd
 By Him with many comforts; till we end
 1085 In Dust, our final rest and native home.
 What better can we do, than to the place
 Repairing where he judg'd us, prostrate fall
 Before him reverent: and there confess
 Humbly our faults, and pardon beg, with tears
 1090 Wat'ring the ground; and with our sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorrow' unfeign'd, and humiliation *meek*.

meek.

Un-

V. 1068. *Some better warmth.*] They did not want better *Quality* of Warmth, but more *Quantity*. He gave it,
Some better shroud, some GREATER warmth.

V. 1092. *And humiliation meek.*] I believe he gave it,

And humiliation MEET.

And so in the last Verse. But note, that the last seven

Undoubtedly He will relent and turn
 From his displeasure; in whose look serene,
 1095 When angry most he seem'd and most severe,
 What else but favour, grace, and mercy shone?
 So spake our Father penitent; nor *Eve*
 Felt less remorse: They forthwith to the place
 Repairing, where he judg'd them, prostrate fell
 1100 Before him reverent; and both confess'd
 Humbly their faults, and pardon beg'd, with tears
 Wat'ring the ground, and with their sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorrow' unfeign'd, and humiliation *meek*.

meet.

seven Verses, being a Repetition of the former, Mood and Tense only of the Verbs chang'd, is an Imitation of *Homer* and *Virgil*; and shews an Assurance in the Poet, that what was once well said will bear repeating; and has the true Air both of Simplicity and Grandeur.

PARADISE LOST.

BOOK XI.

THUS they in lowliest plight repentant *stood* *kneel'd*
 Praying; for from the Mercy-seat above
 Prevenient Grace descending had remov'd
 The Stony from their hearts, and made new Flesh
 5 Regenerate grow instead: that Sighs now breath'd
 Unutterable, which the Spirit of Pray'r
 Inspir'd, and wing'd for Heav'n with speedier flight
 Than loudest Oratory. [*Yet their port*
Not of mean suitors, nor important less
 10 *Seem'd their petition, than when th' ancient Pair*
In Fables old, less ancient yet than these,
Deucalion and chaste Pyrrha, to restore
 The Race of mankind drown'd, before the shrine
 Of *Themis stood devout.*] To Heav'n their Pray'rs
 15 Flew up, nor miss'd the way, by envious winds
 Blown vagabond or frustrate: in they pass'd
 Dimensionless through *heav'nly* doors; then clad *solid*
 With Incense, where the golden Altar fum'd,
 By their great Intercessor came in sight

Before

V. 1. *In lowliest plight repentant stood.*] The Author intended it, *Repentant KNEEL'D*. For so he has it, XI. 150,

Kneel'd and before Him humbled all my Heart.
 And X, 1099.

They prostrate fell before him.

V. 8. *Yet their port Not of mean suitors, &c.*] I cannot but restore these six Lines to the Editor, as his proper Goods, with his own Mark upon them. If any one will vindicate them to *Milton*; they'll first please to consider, whether

they are worth challenging, and not mere Rubbish and Rags. He, I believe, gave it thus:

Than loudest Oratory. To' Heav'n their Pray'rs
Flew up, nor miss'd the way.

But the Editor, who had a great Talent at Mythology and Geography, could not abstain from the pat Comparison of *Deucalion* and *Pyrrha* to our *Adam* and *Eve*. Let's see how he works it up; for there's the true Characteristic between Him and the Author. YET, he says, *their port not of mean suitors*. Why YET? as if something had

- 20 Before the Father's Throne. Them *the glad* Son
Presenting, thus to intercede began:
See, Father, what First fruits on Earth are sprung
From thy implanted Grace in Man; these Sighs
And Pray'rs, which in this golden Censer mix'd
25 With Incense, I thy Priest before thee bring:
Fruits of more pleasing savour from thy Seed
Sown with contrition in his heart, than those
Which His own hand manuring all the Trees
Of Paradise could have produc'd, ere fall'n
30 From innocence. Now therefore bend thine ear
To supplication: hear his sighs though mute,
Unskilful with what words to pray: let Me
Interpret for him; Me his Advocate
And Propitiation: all his works on Me
35 Good or not good ingraft: my Merit those
Shall perfect, and for these my Death shall pay.
Accept me, and in Me from These receive
The smell of peace tow'rd mankind: let him live
Before Thee reconcil'd; at least his days
40 Number'd, though sad: till Death his doom (which I
To mitigate thus plead, not to reverse)
To better Life shall yield him; where with Me
All my Redeem'd may dwell in joy and bliss,
Made one with Me, as I with Thee am one.
45 To whom the Father, without cloud, serene:
All thy Request for Man, accepted Son,

Obtain:

had preceded, that was diminishing of them. If
their Prayers and Sighs were so swift *wing'd* for
Heav'n; 'twas consequent to say, For *their* Port.
Well, but they were no meaner Suitors,

Than when th' ancient Pair

In Fables old, less ancient yet than these.

It was very instructive to tell us, that the Flood
was not as ancient and early as the Creation.
But was the Man bewitch'd, with his *Old Fables*,
but not so old as these? Is *Adam* and *Eve's* Histo-
ry an *old Fable* too, by this Editor's own Insinua-
tion? It may be said in his Behalf, That he

meant the *Pair* was less ancient, not the *Fables*.
But that cannot be pleaded for him: for then
he must have said,

When th' ancient Pair

In Fables old, less ancient yet than THIS.

V. 17. *They pass'd Dimensionless through heav'nly
doors.* It was needless to say *Dimensionless*, un-
less he design'd to hint, that they could pass
through any solid Body. Rather therefore,
Dimensionless through SOLID doors.

Obtain: all thy Request was my Decree:
 But longer in that Paradise to dwell
 The Law I gave to Nature him forbids.
 50 Those pure immortal Elements that know
 No *gross* no unharmonious Mixture foul,
 Eject him tainted now; and purge him off,
 As a distemper gross, to Air as gross;
 And mortal Food, as may dispose him best
 55 For dissolution; wrought by Sin, that first
 Distemper'd all things, and of incorrupt
 Corrupted. I at first with two fair Gifts
 Created him endow'd, with Happiness
 And Immortality: that fondly lost,
 60 This other serv'd but to eternize Woe;
 Till I provided Death: so Death becomes
 His final Remedy; and after Life
 Try'd in sharp tribulation, and refin'd
 By Faith and faithful Works to second Life
 65 Wak'd in the renovation of the Just,
 Resigns him up with Heav'n and Earth renew'd.
 But let us call to Synod all the Bless'd
 Thro' Heav'n's wide bounds: from them I will not hide
 My Judgments; how with mankind I procede,
 70 As how with peccant Angels late they saw;
 And in their state, tho' firm, stood more confirm'd.
 He ended; and the Son gave signal high
 To the bright Minister that watch'd: He blew
 His Trumpet, heard in *Oreb* since perhaps
 75 When God descended; and perhaps once more

Dross

To

V. 51. *No gross, no unharmonious.*] The Author gave it,
No Dross, no unharmonious Mixture foul.
Gross comes again within two Lines.

V. 82. *And took their Seats.*] If the Poet gave it thus, he had forgot himself; for he never makes the Angels to sit round the Throne of God. He

must have design'd it,

And took their STAND.

So on the like Occasion, V. 595,

Thus when in Orbs

Of Circuit inexpressible they stood.

And XI, 221,

The Princely Hierarch

In their bright Stand there left his Pow'rs----

V. 914

To sound at general Doom. Th' Angelic blast
 Fill'd all the regions: from their blissful bow'rs
 Of *Amarantin* shade, fountain or spring
 By the waters of Life, where-e'er they sat
 80 In Fellowships of joy, the Sons of Light
 Hasten'd, resorting to the summons high;
 And took their *seats*: till from his Throne supreme *stand:*
 Th' Almighty thus pronounc'd his Sov'rain Will:

O Sons, like one of Us Man is become
 85 To know both Good and Evil, since his tast
 Of that defended fruit: but let him boast
 His knowledge of Good lost, and Evil got:
 Happier, had it suffic'd him to have known
 Good by it self, and Evil not at all.

90 He sorrows now, repents, and prays contrite,
 My Motions in him: * *longer than they* move,
 His heart I know how variable and vain
 Self-left. Lest therefore his now bolder hand
 Reach also of the Tree of Life, and eat,
 95 And live for ever, dream at least to live
 For ever; to remove him I decree,
 And send him from the Garden forth to till
 The Ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge;
 100 Take to thee from among the Cherubim
 Thy choice of flaming warriors; lest the Fiend
 Or *in behalf of Man*, or to invade *in despite to Us*
 Vacant possession, some new trouble raise.

* *should they cease to*

Haste

V. 91. *Longer than they move.*] The Thought is right, but the Expression is vitious. *His Heart is variable, longer than my Motions move him.* No Sense at all in it. He must intend it thus;

My Motions in him: SHOULD THEY CEASE TO move,

His Heart I know how variable and vain.

V. 102. *Or in behalf of Man, or to invade Vacant Possession.*] A very strange Change! that *Satan* should raise some Trouble *in behalf of Man*. Whence came this new Good-will to him from the Arch-Enemy? *Beelzebub* was not so benevolent, II, 365, where he threatens

With Hell fire,

To waite his whole Creation, or possess

All

- Hasten thee, and from the Paradise of God
 105 Without remorse drive out the sinful Pair,
 From hallow'd ground th' unholy: and denounce
 To Them and to their Progeny from thence
 Perpetual banishment. Yet lest they faint
 At the sad Sentence rigorously urg'd,
 110 For I behold them soften'd and with tears
 Bewailing their *excess*, all Terror hide.
 If patiently thy bidding they obey,
 Dismiss them not disconsolate: reveal
 To *Adam* what shall come in future days,
 115 As I shall Thee enlighten: intermix
 My Cov'nant in the woman's Seed renew'd.
 So send them forth, tho' sorrowing, yet in peace:
 And on the East-side of the Garden place,
 Where entrance up from *Eden* easiest climbs,
 120 Cherubic watch; and of a Sword the flame
 Wide-waving, all approach far off to fright,
 And guard all passage to the Tree of Life:
 Lest Paradise a receptacle prove
 To Spirits foul; and all my Trees their prey,
 With whose stol'n Fruit Man once more to delude.
 126 He ceas'd; and th' Archangelic Pow'r prepar'd
 For swift descent: with Him the Cohort bright
 Of watchful Cherubim; four *faces* each
 Had, [*like a double Janus*,] all their shape
 130 Spangled with eyes [*more numerous than those*

*offense,**fac'd were
And**Of*

*All as our own; and drive, as we were driv'n,
 The puny Habitants.*
 He should rather have given it here, in the like
 Thought; *Lest the Fiend*
 Or TO DEPRAVE AND WAST, or to REGAIN
Vacant possession.
 Or with this,
 Or IN DESPITE TO US, or to regain.
 For so ll, 382.

*To confound the Race
 Of Mankind in one Root; and Earth with Hell
 To mingle and involve; done all to spite
 The great Creator.*

V. 111. *Bewailing their excess.*] *Excess* must be
 explain'd by the *Inabstinence of Eve*, v. 476. but
 it is too soft a Word here for *Adam's* Transgres-
 sion. I believe he gave it,
Bewailing their OFFENSE. As X, 171.
Concern'd not Man, nor alter'd his offense.

V. 129. *Four faces each* Had like a double *Ja-
 nus.*] Our Author, as not improbable, gave this
 Passage thus;
*Of watchful Cherubim: four-fac'd were each,
 And all their shape spangled with Eyes. Mean while
 Leucothea wak'd.*

But

Of Argus, and more wakeful than to drouze,
 Charm'd with Arcadian pipe the pastoral reed
 Of Hermes, or his opiate rod.] Mean while
 To resalute the world with sacred Light
 135 *Leucothea* wak'd, and with fresh dews imbalm'd
 The Earth: when *Adam* and first Matron *Eve*
 Had ended now their Oraisons; and found
 Strength added from above, new Hope to spring
 Out of Despair; Joy but with Fear yet link'd:
 140 Which thus to *Eve* his welcome words renew'd:
 Eve, easily may Faith admit, that all
 The good which we enjoy, from Heav'n descends.
 But that from Us ought should ascend to Heav'n
 So prevalent, as to concern the mind
 145 Of God high-blest'd, or to incline his will,
 Hard to belief may seem: yet This will Pray'r,
 Or one short Sigh of human breath, up-born
 Ev'n to the seat of God. For since I sought
 By Pray'r th' offended Deity to' appease,
 150 Kneel'd and before him humbled all my heart;
 Methought I saw him placable and mild,
 Bending his ear: persuasion in me grew
 That I was heard with favour: peace return'd
 Home to my breast; and to my memory
 155 His promise, that thy Seed shall bruise our Foe.
 Which then *not* minded in dismay, yet now
 Assures me that the bitterness of Death

it may

less

Is

But our Editor had such an Itching to mix Fable with the most serious Matter, that he could not but insert *Janus's* Faces, and *Argus's* Eyes, and *Mercury's* Pipe. A great Character indeed of the Cherubim; that they were more wakeful than a Country Cow-herd *Argus*. And note the fine Expression, *More wakeful than to drouze*: more vocal than to be mute, more white than to be black.

V. 141. *Eve, easily may Faith admit.*] Here's no Place for *Faith* here, in the Nominative

Case: the Meaning is no more than this, *It is easy to be believ'd*; as anon in the Opposition, *Hard to belief may seem*. The Author therefore gave it,

Eve, easily' IT may Faith admit.

V. 156. *Which then not minded in dismay.*] Not quite unminded then, but LESS minded than now. For X, 1030, *Adam* minded it,

Calling to mind with heed

Part of our Sentence, *That thy seed shall bruise The Serpent's head.*

Z z

V. 133.

354 PARADISE LOST XI.

Is past, and we shall live. Whence Hail to Thee,
Eve rightly call'd, Mother of all Mankind,
 160 Mother of all things living; since by Thee
 Man is to live, and all things live for Man.

To whom thus *Eve* with sad demeanour meek:
 Ill worthy I such title should belong
 To Me transgressor; who for Thee ordain'd
 165 A Help, became thy Snare: to Me reproch
 Rather belongs, distrust and all dispraise.
 But infinite in pardon was my Judge,
 That I who first brought Death on all, am grac'd
 The source of Life: next favourable Thou,
 170 Who highly thus to' entitle me vouchsaf'st,
 Far other name deserving. But the Field
 To labour calls us now with sweat impos'd,
 Though after sleepless Night: for see the Morn,
 All unconcern'd with our unrest, begins
 175 Her rosy progress smiling. Let us forth,
 I never from thy side henceforth to stray,
 Where-e'er our days-work lies, though now enjoin'd
 Laborious, till day droop. While here we dwell,
 What can be toilsom in these pleasant walks?

180 Here let us live, though in fall'n state, content.

So spoke, so wish'd much-humbled *Eve*: but Fate
 Subscrib'd not. Nature first gave Signs, impress'd
 On Bird, Beast, Air. Air suddenly *eclips'd*
 After short blush of Morn: nigh in *her* sight

*obscur'd
 their*

185 The Bird of *Jove*, stoop'd from his airy tour,
 Two Birds of gayest plume before him drove:
 Down from a Hill the Beast that reigns in Woods,
 First Hunter then, pursu'd a gentle brace,
 Goodliest of all the forest, Hart and Hind:

Direct

V. 183. *Air suddenly eclips'd.*] *Air eclips'd* is a
 Phrase unwarrantable. Rather,
Air suddenly OBSCUR'D,

V. 184. *Nigh in her sight.*] Not in *Eve's* only,
 but in the Sight of Both. He gave it,
Nigh in THEIR sight.

- 190 Direct to th' Eastern Gate was bent their flight.
Adam observ'd, and with his eye the chase
Pursuing, not unmov'd to *Eve* thus spake:
O *Eve*, some further change awaits us nigh,
Which Heav'n by these mute signs in Nature shews
195 Forerunners of his purpose; or to warn
Us haply too secure of our discharge
From penalty; because from death releas'd
Some days. How long, and what till then our life,
Who knows? or more than this, that we are Dust,
200 And thither must return and be no more.
Why else this double object in our sight,
Of flight pursu'd in th' Air and o'er the Ground,
One way the self-same hour? why in the East
Darkness ere Day's mid-course? and Morning light
205 More orient in yon Western cloud, that draws
O'er the blue Firmament a radiant White:
And slow descends, with something heav'nly fraught.
He err'd not: for by This the heav'nly Bands
Down from a Sky of Jasper lighted now
210 In Paradise, and on a Hill made halt;
A glorious Apparition, had not doubt
And carnal *fear* that day dim'd *Adam's* eye:
Not that more glorious, when the Angels met
Jacob in *Mahanaim*, where he saw
215 The field pavilion'd with his Guardians bright:
Nor that which on the flaming mount appear'd
In *Dothan*, cover'd with a Camp of Fire,
Against the *Syrian* King; who to surprise
One Man, assassin-like, had levied War,
200 War unproclam'd. The Princely Hierarch
In their bright stand there left his Pow'rs, to seize

film

Possession

V. 212. Had not doubt And carnal fear.] What's
carnal fear here? The Author gave it,
And carnal FILM that day dim'd *Adam's* eye,

As XI. 411.

Michael from *Adam's* eyes the film remov'd.

- Possession of the Garden: He alone,
 To find where *Adam* shelter'd, took his way,
 Not unperceiv'd of *Adam*, who to *Eve*,
 225 While the great Visitant approach'd, thus spake:
 Eve, now expect great tidings, which perhaps
 Of Us will soon determin, or impose
 New Laws to be observ'd: for I descry
 From yonder blazing Cloud, that veils the Hill,
 230 One of the heav'nly Host; and by his gate
 None of the meanest: some great Potentate
 Or of the Thrones above; such Majesty
 Invests him coming: yet *not* terrible,
 That I should fear; nor socially mild,
 235 As *Raphael*, that I should as much confide:
 But solemn and sublime; whom not t'offend.
 With reverence I must meet, and Thou retire:
 He ended; and th' Archangel soon drew nigh:
 Not in his shape Celestial, but as Man
 240 Clad to meet Man. Over his lucid arms
 A military Vest of purple flow'd
 Livelier than *Melibæan*; or the grain
 Of *Sarra* worn by Kings and Heroes old
 In time of truce: *Iris* had dip'd the wooff.
 245 His starry Helm unbuckled shew'd him prime
 In Manhood, where Youth ended: by his side
 As in a glist'ring *Zodiac* hung the Sword,
 Satan's dire dread, and in his hand the Spear.
 Adam bow'd low: He Kingly from his State
 250 Inclined not; but his coming thus declar'd:
 Adam, Heav'ns high behest no Preface needs:
 Sufficient that thy Pray'rs are heard; and Death,

not

Then

V. 233. *Yet not terrible.*] He gave it, which continues the Course of the Sentence, *Yet not terrible.*

V. 265. *That all his senses bound.*] Less ambiguous here, to say, WHICH.

V. 276. *With tender hand.*] Very likely to have been so: but yet the Author gave it,

Which I bred up with TENDING hand
From the first opening bud.

Then due by sentence when thou didst transgress,
 Defeated of his seizure many days;
 255 Giv'n thee of Grace, wherein thou may'st repent,
 And one bad Act with many Deeds well done
 May'st cover: well may then thy Lord appeas'd
 Redeem thee quite from Death's rapacious claim:
 But longer in this Paradise to dwell
 260 Permits not. To remove thee I am come,
 And send thee from the Garden forth, to till
 The Ground whence thou wast taken, fitter Soil.
 He added not: for *Adam* at the news
 Heart-struck with chilling gripe of sorrow stood,
 265 *That* all his senses bound. *Eve*, who unseen *Which*
 Yet all had heard, with audible lament
 Discover'd soon the place of her retire:
 O unexpected stroke, worse than of Death!
 Must I thus leave Thee, Paradise? thus leave
 270 Thee, Native Soil? these happy Walks and Shades,
 Fit haunt of Gods? where I had hope to spend,
 Quiet though sad, the respite of that day
 That must be Mortal to us both. O Flours,
 That never will in other Climate grow,
 275 My early visitation and my last
 At Ev'n; which I bred up with *tender* hand *tending*
 From the first op'ning bud, and gave ye Names.
 Who now shall rear you to the Sun? *or* rank *who*
 Your Tribes, and water from th' ambrosial Fount?
 280 Thee lastly, nuptial Bowr, by Me adorn'd
 With what to sight or smell was sweet; from Thee
 How shall I part? and whither wander down
 Into a lower World, *to this obscure* *obscure to This*
 And

V. 278. Or rank Your Tribes.] I believe He gave, what has more Pathos in it,
Who now shall rear you to the Sun? WHO rank.

V. 283. To this obscure.] A very bad Ambiguity: to remedy it, invert the Words, *Obscure to This and wild*; in comparison of This.

- And wild? how shall we breath in *other Air* *Air less pure?*
 285 *Less pure*, accustom'd to immortal Fruits? *What eat,*
 Whom thus the Angel interrupted mild:
 Lament not, *Eve*; but patiently resign
 What justly thou hast lost: nor set thy heart,
 Thus over-fond, on that which is not Thine.
 290 Thy going is not lonely; with Thee goes
 Thy Husband: Him to follow thou art bound:
 Where He abides, think there thy native soil.
Adam by this from the cold sudden damp
 Recov'ring, and his scatter'd spirits return'd,
 295 To *Michael* thus his humble words address'd:
 Celestial, whether among the Thrones, or nam'd
 Of them the High'st; for such of shape *may* seem *may'st*
 Prince above Princes: gently hast thou told
 Thy Message, which might else in telling wound, *stound,*
 300 And in performing end us. What besides
 Of sorrow and dejection and despair
 Our Frailty can sustain, thy tidings bring;
 Departure from this happy place, our sweet
 Recess, and only consolation left
 305 Familiar to our eyes: all places else
 Inhospitable' appear and desolate,
 Nor knowing Us, nor known. And if by pray'r
 Incessant I could hope to change the will
 Of Him who all things can; I would not cease
 310 To weary him with my assiduous cries:
 But Pray'r against his absolute Decree

No

V. 284. *How shall we breath in other Air*
Less pure, accustom'd to immortal Fruits?] What
 do the *Fruits*, now to be parted with, signify to
 her *Breathing* in other Air? There was to be a
 change of *Diet* too, as well as of Air; and then
 the *Fruits* are pertinently mention'd. Some Words
 were drop'd out of the Author's Copy, and sup-
 plied to the best of the Editor's Skill. I persuade
 my self, I have truly restor'd them thus;
How shall we breath in Air less pure?

WHAT EAT, *accustom'd to immortal Fruits?*

V. 297. *For such of shape may seem.*] The Con-
 text requires, MAY'ST seem.

V. 299. *Which might else in telling wound.*] *Wound* is too little for the Poet's Notion, and is
 but Metaphorical. He gave it,
In telling STOUND,
And in performing end us.

No more avails, than Breath against the wind,
Blown stifling back on Him that breaths it forth.
Therefore to His great bidding I submit.

315 This most afflicts me; that departing hence,
As from his Face I shall be hid, depriv'd
His blessed Count'nance: Here I could frequent
With worship place by place where He vouchsaf'd
Presence Divine; and to my Sons relate,

320 On this Mount He appear'd; under this Tree
Stood visible; among these Pines his voice
I heard; here with him at this Fountain talk'd.

So many grateful Altars I would rear
Of grassy Turfe, and pile up ev'ry Stone
325 Of lustre from the *brook* in memory,
Or monument to ages; and thereon
Offer sweet smelling gums and fruits and flours.

brooks

A

In yonder nether World where shall I seek
His bright appearances, or foot-steps trace?

330 For though I fled him angry; yet recall'd
To life prolong'd and promis'd Race, I now
Gladly behold though but his utmost skirts
Of Glory, and far off his steps adore.

To whom thus *Michael* with regard benign:

335 *Adam*, thou know'st Heav'n His, and all the Earth,
Not this Rock only: His Omnipresence fills
Land, Sea, and Air; and every *kind that* lives,
Fomented by his virtual pow'r, and warm'd.
All th' Earth he gave thee to possess and rule,

Creature

No

A *Stound*, a *Deliquium animae*, is the next Step to
Ending; a temporal Insensibility next to a perpe-
tual. So v. 108. *Tet lest thy faint*

At the sad sentence.

V. 326. Or *monument to ages*.] I believe He
gave it, *From the brooks in memory,*

A monument.

What's the difference of *Memorial* and *Monument*,
that or must separate them?

V. 333. *And far off his steps adore*.] From *Sta-*
tius; *Et longè vestigia semper adora.*

V. 337. *And every kind that lives*.] The Con-
struction is, *His Omnipresence fills every living kind.*
Which, if true, was not the Author's Intention.
He design'd it,

And every CREATURE lives,
Fomented, &c,

V. 344.

340 No despicable gift: surmise not then
 His presence to these narrow bounds confin'd
 Of Paradise or *Eden*: This had been
 Perhaps thy Capital Seat; from whence had spread
 All Generations, and had *thither* come *hither*
 345 From all the ends of th' Earth to celebrate
 And reverence Thee their great Progenitor.
 But this pre-eminence thou' hast lost, brought down
 To dwell on even ground now with thy Sons.
 Yet doubt not but in Valley and in Plain
 350 God is as Here; and will be found alike
 Present, and of his presence many a sign
 Still following thee; still compassing thee round
 With goodness and paternal love his Face
 Express, and of his steps the track Divine.
 355 Which that thou may'st believe, and be confirm'd
 Ere thou from hence depart; know I am sent
 To shew thee what shall come in future days
 To Thee and to thy Off-spring: good with bad
 Expect to hear; supernal Grace contending
 360 With Sinfulness of men: thereby to learn
 True patience, and to temper joy with fear
 And pious sorrow; equally inur'd
 By moderation either state to bear
 Prosperous or adverse: so shalt thou lead

Safest

V. 344. *And had thither come.*] This Discourse was in Paradise: therefore the Author gave it,
And had HITHER come.

V. 366. *Thy mortal passage when it comes.*] The *Mortal Passage* is the whole Duration of Life: but *When it comes* implies the Close of that Duration. He design'd it,
Thy FINAL passage, when it comes.

V. 373. *To the Evil turn.*] This is ambiguous; it looks at first reading like *ill turn*. But the Author gave it *Evil*, in one Syllable, as frequently,
To the Evil I turn.

V. 387. *From the destin'd Walls Of Cambalu.*]

Our Author, to shew the vast Highth of this Hill, had told us in three Lines.

*His Eye might there command, wherever stood
 City of old or modern Fame, the Seat
 Of mightiest Empire: but to nobler sights
 Michael from Adam's eyes the Film remov'd.*

How closely and naturally do these Verses adhere together. *Milton* says, *Adam* from that Prospect might see the Ground, whereon every famous City afterwards stood. Our Editor from that short Hint builds the Cities immediately, and gives us a long Catalogue of all the Empires of the World. He begins with *Asia*: there he has *Tartary*, *China*, *Mozul*, *Persia*, *Muscovy*, and *Turky*. Very useful, if he was explaining to a young Boy a Sheet-Map of the World. Thence he proceeds

- 365 Safest thy life, and best prepar'd endure
 Thy *mortal* passage when it comes. Ascend *final*
 This Hill: let *Eve* (for I have drench'd her eyes)
 Here sleep below, while Thou to foresight wak'st:
 As once thou slep'st, whilst She to life was form'd.
- 370 To whom thus *Adam* gratefully reply'd:
 Ascend; I follow Thee, safe Guide, the path
 Thou lead'st me'; and to the hand of Heav'n submit,
 However chast'ning; to the *Evil turn* *I turn*
 My obvious breast; arming to overcome
- 375 By suff'ring; and earn rest from labour won,
 If so I may attain. So both ascend
 In the Visions of God: It was a Hill,
 Of Paradise the Highest, from whose top
 The Hemisphere of Earth in clearest ken
- 380 Stretch'd out to th' amplest reach of prospect lay.
 Not high'r that Hill nor wider looking round,
 Whereon for different cause the Tempter set
 Our second *Adam* in the Wilderness,
 To shew him all Earth's Kingdoms and their glory.
- 385 His Eye might there command, wherever stood
 City of old or modern Fame, the Seat
 Of mightiest Empire [*from the destin'd Walls*
Of Cambalu, seat of Cathaian Can
And Samarchand by Oxus, Temir's Throne,

To

to all *Afric*; where he bids his Boy observe, that *Sofala* is suppos'd to be *Solomon's Ophir*. Thence he leads him to *Europe*; which he compendiously surveys under the Name of *Roman Empire*. He had a great mind to shew the Boy *America* too: but how could he possibly do it? *America* was *Antipodes* to *Adam's Hill*, and hid under the whole Globe of the Earth. Yet he has a quaint Expedient for That. *Adam*, says he, *perhaps* saw *America in Spirit*. An admirable Invention: but if he could see That *In Spirit*, he might have seen all the rest so. And then what need of *Michael's* Physic, *Eyebright* and *Rue* to clear his *corporal* Eyesight? But he makes *Adam* see there, not the Ground only, where Cities were *destin'd to stand*;

but the very Cities themselves, *Mexico* and *Cusco*, thousands of Years before they were built. Who can deny, but this was very *spiritual* Seeing? And then by the Bye, he teaches his Boy some pretty Lessons; That *Mexico* was rich, but *Cusco* richer; and what the *Americans* call by another Name, *Geryon's Sons* (mark That, Child) the *Spaniards* call *El Dorado*. If *Milton* would have spent six Lines in painting that Prospect; he would have contented himself with Continents, Seas, Islands, *Terrasque tractusque maris*; which must needs be a surprising Sight to *Adam*, who could have no notion of them before. But our Editor would not lose the good occasion to shew his Geographic Skill, that he had perus'd a Sixpenny Map.

- 390 *To Paquin of Sinæan Kings, and thence
 To Agra and Lahor of great Mogul
 Down to the golden Chersonese, or where
 The Persian in Ecbatan sat, or since
 In Hispahan, or where the Russian Czar*
 395 *In Mosco, or the Sultan in Byzance,
 Turchestan born; nor could his eye not ken
 Th' Empire of Negus to his utmost Port
 Ercoco, and the less Maritim Kings
 Mombaza, and Quiloa, and Melind,*
 400 *And Sofala thought Ophir, to the Realm
 Of Congo, and Angola farthest South;
 Or thence from Niger Flood to Atlas Mount
 The Kingdoms of Almanzor, Fez, and Sus,
 Morocco and Algiers, and Tremisen;*
 405 *On Europe thence, and where Rome was to sway
 The World: in Spirit perhaps he also saw
 Rich Mexico the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoil'd*
 410 *Guiana, whose great City Geryon's Sons
 Call El Dorado:] but to nobler sights
 Michael from Adam's eyes the Film remov'd,
 Which That false Fruit, that promis'd clearer sight,
 Had bred: then purg'd with Euphrasy and Rue*
 415 *The visual Nerve, for He had much to see;
 And from the Well of Life three drops instill'd.
 So deep the pow'r of these Ingredients pierc'd,
 Even to the inmost seat of mental sight;
 That Adam, now enforc'd to close his eyes,*
 420 *Sunk down; and all his Spirits became intranc'd:
 But Him the gentle Angel by the hand
 Soon rais'd, and his attention thus recall'd:
 Adam, now ope thine eyes: and first behold
 Th' effects which thy original crime hath wrought*

- 425 In some to spring from Thee, who never touch'd
Th' excepted Tree, nor with the Snake conspir'd,
Nor sin'd thy sin; yet from that Sin derive
Corruption to bring forth more violent deeds.
His eyes He open'd, and beheld a field;
430 Part arable and tilth, whereon were Sheavs
New reap'd; the other part sheep-walks and folds:
I th' midst an Altar, as the Land-mark, stood
Rustic of grassy swerð. Thither anon
A sweaty Reaper from his Tillage brought
435 First Fruits, the green Ear, and the yellow Sheaf,
Uncull'd, as came to hand: a Shepherd next
More meek came with the Firstlings of his Flock
Choicest and best: then sacrificing, laid
The Inwards and their Fat with Incense strow'd
440 On the cleft Wood; and all due Rites perform'd.
His Off'ring soon propitious Fire from Heav'n
Consum'd with nimble glance, and grateful steam:
The Other's not; for His was not sincere.
Whereat he inly rag'd; and, as they talk'd,
445 Smote him into the Midriff with a Stone
That beat out life. He fell, and deadly pale
Groan'd out his Soul with gushing blood effus'd.
Much at the sight was *Adam* in his heart
Dismay'd; and thus in haste to th' Angel cry'd:
450 O Teacher, some great mischief hath befall'n
To that meek man, who well had sacrific'd:
Is Piety thus and pure Devotion paid?
To' whom *Michael* thus, He also mov'd, reply'd:
These two are Brethren, *Adam*; and to come
455 Out of thy loins. Th' unjust the just hath slain;
For envy that his Brother's Offering found
From Heav'n acceptance: but the bloody Fact
Will be aveng'd; and th' other's faith approv'd
Lose no reward: though here thou see him die,

- 460 Rolling in dust and gore. To which our Sire:
 Alas, both for the deed and for the cause!
 But have I now seen Death? Is this the way
 I must return to native dust? O sight
 Of terror, foul and ugly to behold!
- 465 Horrid to think! how horrible to feel?
 To whom thus *Michael*: Death *thou* hast seen *thou now*
 In his first shape on Man; but many shapes
 Of Death, and many are the ways that lead
 To his grim Cave, all dismal: yet to Sense
 470 More terrible at th' entrance than within.
 Some, as thou saw'st, by violent stroke shall die,
 By Fire, Flood, Famine: by Intemperance more
 In Meats and Drinks; which on the Earth shall bring
 Diseases dire, of which a monstrous crew
 475 Before thee shall appear: that Thou mayst know
 What misery th' Inabstinence of *Eve*
 Shall bring on Men. Immediately a place
 Before his eyes appear'd, sad, noisom, dark;
 A Lazar-house it seem'd, wherein were laid
 480 Numbers of all diseas'd; all maladies
 Of gastly Spasm, or racking Torture, qualms
 Of heart-sick Agony, all Fevrous kinds,
 Convulsions, Epilepsies, fierce Catarrhs,
 Intestine Stone and Ulcer, Colic pangs,
 485 [*Dæmoniac Phrensy, moping Melancholy,*
And Moon-struck Madness, pining Atrophy,
Marasmus, and wide-wasting Pestilence,

Dropsies,

V. 466. *Death thou hast seen.*] Our Author always gives *Michael*, *Raphael*, &c. in two Syllables. Therefore here he gave it,

To whom thus Michael: Death thou now hast seen.

V. 485. *Dæmoniac Phrensy.*] These three Verses are not in the first; but were added in the second Edition. *Milton* made but two Additions, both proper and genuine; three Verses in the Be-

ginning of the VIII. Book, when he divided one Book into two; and five in the Beginning of the XII, when he divided another Book into two: The first Edition comprised all in ten Books. There are four Alterations crept into the Context of the I. V. and XI. Books, all wrong and spurious; of which these three Lines are a Part. *Michael* was to shew *Adam* the *Many shapes of Death*: *Milton* had nam'd eleven Sorts; enow for a Poem, if not too many. But the Editor peep'd into

Dropfies, and Asthma's, and joint-racking Rheums.
 Dire was the tossing, deep the groines; Despair
 490 Tended the sick, busiest from couch to couch:
 And over them triumphant Death his Dart
 Shook; but delay'd to strike, though oft invok'd
 With vows, as their chief Good, and final Hope.
Sight so deform what Heart of rock could long *Such woful Sight*
 495 *Dry-ey'd* behold? *Adam* could not; but wept, *Unmov'd*
 Though not of Woman born: Compassion quell'd
 His best of Man, and gave him up to tears
 A space; till firmer thoughts restrain'd excess:
And scarce recov'ring *words* his plaint renew'd: *When He*
 500 O miserable Mankind, to what fall
 Degraded, to what wretched state reserv'd!
 Better end here unborn. Why is life giv'n
 To be thus wrested from us? rather why
 Obtruded on us thus? who, if we knew
 505 What we receive; would either not accept
 Life offer'd, or soon beg to lay it down;
 Glad to be so dismiss'd in peace. Can thus
 Th' Image of God in Man created once
 So goodly and erect, though faulty since,
 510 To such unsightly sufferings be debas'd
 Under inhuman pains? Why should not Man,
 Retaining still Divine similitude
 In part, from such Deformities be free,
 And for his Maker's Image sake exempt?
 515 Their Maker's Image, answer'd *Michael*, then

Forlook

into some Physic Book, and found six Distempers more: and with his usual Discretion never consulted the Sequel; but for *Shapes of Death* brings in *Phrensy*, *Melancholy*, and *Lunatic Madness*, which are exempt from Pain and Sicknefs, and often attended with *Long Life*.

V. 494. *Sight so deform what Heart of rock could long Dry-ey'd behold?* Deformity does not

move Tears nor Pity, but Aversion. And what two Ideas were ever so join'd together, *A Heart dry-ey'd?* Rather thus;
 SUCH WOFUL *Sight* what Heart of rock could long
 UNMOV'D behold?

V. 499. *And scarce recov'ring words.*] For the Construction's sake rather thus;
 WHEN *scarce* recov'ring HE his plaint renew'd.

Forfook them; when themselves they vilify'd
To serve ungovern'd Appetite; and took
His Image whom they serv'd, a brutish Vice;
Inductive mainly to the sin of *Eve*.

Its

520 Therefore so abject is their punishment;
Disfiguring not God's likeness, but their Own:
Or if His likeness, by themselves defac'd;
While they pervert pure Nature's healthful rules
To loathsome sickness: worthily, since They
525 God's Image did not reverence in themselves.

I yield it just, said *Adam*, and submit.
But is there yet no other way, besides
These painful passages; how we may come
To Death, and mix with our connatural dust?

530 There is, said *Michael*; if thou well observe
The Rule of Not too much by Temp'rance taught,
In what thou eat'st and drink'st; seeking from thence
Due nourishment, not gluttonous delight:
Till many years over thy head return.

535 So may'st thou live; till like ripe Fruit thou drop
Into thy Mother's lap; or be with ease
Gather'd, not harshly pluck'd, for Death mature:
This is Old Age. But then thou must outlive
Thy youth, thy strength, thy beauty; which will change
540 To wither'd, weak and gray: thy Senses, then
Obtuse, all taste of pleasure must forgo
To what thou *hast*: and for the Air of youth
Hopeful and cheerful, in thy blood will reign

eat'st:

A

V. 518. *His Image whom they serv'd.*] *His* Image must be *Satan's*, who was never charg'd with Luxury or Gluttony. The Author gave it, its Image; the *Brutish Vice's* Image, *Ungovern'd Appetite*.

V. 542. *All taste forgo To what thou hast*] When *Taste* is nam'd, who can doubt but the Poet gave it,
To what thou EAT'ST.

V. 551. *And patiently attend My dissolution.*] This

is the last of the Editor's four Alterations from the First Edition, which has it thus,

Of rend'ring up. Michael to Him replied.

The Editor thought this broke off too short; and therefore he inserted,

And patiently attend my dissolution.

A very good Sentence, if it was in a proper Place. But he never attended, or never understood, what would suit the Context before and after. *Adam*, after he had heard *Michael's* too fine Description
of

- A melancholy damp of cold and dry
 545 To weigh thy Spirits down; and last consume
 The Balm of Life. To whom our Ancestor:
 Henceforth I fly not Death: nor would prolong
 Life much; bent rather how I may be quit
 Fairest and easiest of this combrous charge:
 550 Which I must keep till my appointed day
 Of rendring up. [*And patiently attend*
My dissolution.] *Michaël* reply'd: *Michael to him;*
 Nor love thy Life, nor hate: but what thou liv'st
 Live well; how long or short permit to Heav'n:
 555 And now prepare thee for another fight.
 He look'd, and saw a spacious Plain; whereon
 Were tents of various hue. By some were herds
 Of Cattle grazing; others, whence the sound
 Of Instruments that made melodious chime
 560 Was heard, of Harp and Organ; and who mov'd
 Their stops and chords was seen: his volant Touch
 Instinct, through all Proportions low and high,
 Fled and pursu'd transverse the resonant fugue.
 In other part stood One, who at the Forge
 565 Labouring two massie clods of Ir'n and Brass
 Had melted; (whether found, where casual Fire
 Had wasted woods on mountain or in vale
 Down to the veins of Earth, thence gliding hot
 To some Cave's mouth; or whether wash'd by stream
 570 From underground) the liquid Ore he drein'd
 Into fit Molds prepar'd: from which he form'd

First

of old decrepit Age, though without Disease, *Senectus ipsa Morbus*; declares he does not desire Life so long, but is bent rather to wish a fair and easy Riddance of it. Which Thought the Angel chastises, *Nor love thy Life, nor HATE*. Now when our Editor makes *Adam* say, he will patiently attend his Dissolution, he contradicts what was said before; which shews rather some Impatience to be rid of the combrous Charge of Life. But to prove this Insertion is not the Author's, this

Remark alone is sufficient; That the Editor here gives *Michael* three Syllables, which the Author had here and elsewhere pronounc'd with two only. If the Editor durst be so bold in the Second Edition, when the Poem had got its Fame, and the Author's Affairs were prosperous; what durst he not attempt in the First, when all Circumstances were quite contrary? *Habemus Convictum, et tantum non Consistentem Reum.*

- First his own Tools; then, what might else be wrought
 Fusil or Grav'n in metal. After these,
 But on the hither side, a different sort
 575 From their high neighb'ring Hills which was their Seat,
 Down to the Plain descended: by their guise
 Just men they seem'd; and all their study bent
 To worship God aright, and know his works;
 Not hid, nor those things *last* which might preserve *least*
 580 Freedom and Peace to men: they on the Plain
 Long had not walk'd; when from the Tents behold
 A Beavy of fair Women, richly gay
 In Gems and wanton Dress: to th' Harp they sung
 Soft *amorous* Ditties, and in dance came on. *Odes and*
 585 The Men tho' grave ey'd them, and let their eyes
 Rove without rein; till in the amorous Net
First caught, they lik'd; and each his liking chose. *Fast*
 And now of Love they treat, till th' Evening Star
 Love's Harbinger appear'd: then all in heat.
 590 They light the Nuptial Torch, and bid invoke
Hymen, then first to marriage-rites invok'd:
 With Feast and Music all the Tents resound.
 Such happy interview, and fair event
 Of love and youth not lost, Songs, Garlands, Flours,
 595 And charming Symphonies attack'd the heart
 Of *Adam*, soon inclin'd to' admit Delight,
 The bent of Nature: which he thus express'd.
 True op'ner of mine eyes, prime Angel bless'd,
 Much better seems this Vision, and more hope
 600 Of peaceful days portends, than those two past:
 Those were of hate and death, or pain much worse:

Here

V. 579. *Nor those things last*.] I believe he gave it LEAST; though *Last* may be interpreted to the same Meaning.

V. 584. *Soft amorous Ditties*.] *Amorous* comes again in the Space of two Lines. Rather therefore here,

To th' Harp they sung
 Soft ODES AND Ditties.

V. 587. *First caught*.] He must have given it, FAST caught.

V. 614. *For that fair Female Troop*.] I find no Place

Here Nature seems fulfill'd in all her ends.

To whom thus *Michael*: Judge not what is best
By Pleasure, though to Nature seeming meet;

605 Created as thou art, to nobler end
Holy and pure, conformity divine.

Those Tents, thou saw'st so pleasant, were the Tents
Of Wickedness; wherein shall dwell His Race
Who slew his Brother: studious they appear

610 Of Arts that polish Life, Inventors rare;
Unmindful of their Maker, though his Spirit
Taught them; but they his gifts acknowledge none.
Yet they a beauteous Offspring shall beget;

For that fair Female Troop thou saw'st; that seem'd *Ev'n*

615 Of Goddesses, so blith, so smooth, so gay:
Yet empty of all Good, wherein consists

Woman's domestic honour and chief praise:
Bred only and completed to the taste

Of lustful appetite; to sing, to dance,

620 To dress, and troll the tongue, and roll the Eye:

To These that sober race of Men, whose Lives
Religious titled them the Sons of God,

Shall yield up all their virtue, all their fame
Ignobly, to the trains and to the smiles

625 Of these fair Atheists; and now swim in Joy,

Erelong to swim *at large and laugh, for which in Flood: now*

The world *erelong a world of tears must weep. a bitterer Flood*

To whom thus *Adam* of short joy bereft:

O pity' and shame: that They who to live well

630 Enter'd so fair, should turn aside to tread

Paths indirect, or in the mid-way faint!

But

Place for FOR. He rather gave it,
A beauteous Offspring,
Ev'n that fair Female Troop.

V. 626. *Erelong to swim at large.*] By *at large*
he means the wide Deluge: but his Expression
does not reach nor convey his Thought. And

in the next Line, those that do not like the Jin-
gle, *The world must weep a world of tears*, may al-
ter this Distich thus:

Erelong to swim IN FLOOD: NOW laugh, for
which
The world A BITTERER FLOOD of tears must weep.

B b b

V. 644.

But still I see the tenor of Man's woe
Hold on the same, from Woman to begin.

From Man's effeminate slackness it begins;

635 Said th' Angel, who should better hold his place,
By wisdom and superior gifts receiv'd.

But now prepare thee for another Scene:

He look'd, and saw wide Territory spread
Before him; Towns and Rural works between,

640 Cities of Men with lofty gates and tow'rs,
Concourse in Arms, fierce Faces threatening war,
Giants of mighty bone, and bold emprise:
Part wield their Arms, part curb the foaming Steed,
Single or in Array of Battel rang'd,

645 Both Horse and Foot; nor idly mustering stood: *stand:*

One way, a Band select from forage drives
A Herd of Beeves, fair Oxen and fair Kine
From a fat Meadow ground; or fleecy Flock
Ewes and their bleating Lambs over the Plain

650 Their Booty. Scarce with life the Shepherds fly;
But call in aid, which makes a bloody Fray:
With cruel Tournament the Squadrons join.
Where Cattle pastur'd late; now scatter'd lies
With Carcasses and Arms th' insanguin'd Field

655 Deserted. Others to a City strong
Lay Siege, incamp'd; by Battery, Scale, and Mine,
Assaulting: others from the wall defend
With Dart and Jav'lin, Stones and sulph'rous Fire:
On each hand slaughter and gigantic deeds.

660 In other part, the scepter'd Heralds call
To Council in the City Gates: anon
Grey-headed men and grave with Warriors mix'd
Assemble; and Harangues are heard: but soon

In

V. 644. *Nor idly mustering stood.*] The Context shews, that he gave it *STAND*; as *Wield*, *Curb*.

V. 688. *Such were those Giants.*] Michael speaking present in Vision, and not the Poet afterwards, it must have been given,

Such

- In factious opposition. Till at last
 665 Of middle Age one rising, eminent
 In wise deport, spake much of Right and Wrong;
 Of Justice, of Religion, Truth and Peace,
 And Judgment from above: Him old and young
 Exploded, and had seiz'd with violent hands;
 670 Had not a Cloud descending snatch'd him thence
 Unseen amid the Throng. So Violence
 Proceeded, and Oppression, and Sword-Law
 Through all the Plain; and Refuge none was found.
 Adam was all in tears, and to his Guide
 675 Lamenting turn'd full sad: O what are these
 Death's Ministers, not Men? who thus deal Death
 Inhumanly to Men, and multiply
 Ten thousandfold the sin of Him who slew
 His Brother: for of whom such massacre
 680 Make they, but of their Brethren, Men of Men?
 But who was that Just Man; whom had not Heav'n
 Rescu'd, had in his Righteousness been lost?
 To whom thus Michael: These are the Product
 Of those ill-mated marriages thou saw'st:
 685 Where good with bad were match'd, who of themselves
 Abhor to join: and by imprudence mix'd,
 Produce prodigious Births of Body' or Mind.
 Such *were* these Giants, men of high renown;
 For in those days Might only shall be admir'd,
 690 And Valour and Heroic Virtue call'd.
 To overcome in Battel, and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human Glory; and for Glory *done*
 695 Of triumph, to be styl'd great Conquerors,

are

was

or

Patrons

Such ARE these Giants,
 As v. 683,
 These are the Product,

V. 694. And for Glory done Of Triumph.] Per-
 haps he gave it, And for Glory won
 Or Triumph.

B b b 2

V. 707.

- Patrons of Mankind, Gods, and Sons of Gods;
 Destroyers rightlier call'd and Plagues of men.
 Thus Fame shall be atchiev'd, renown on Earth:
 And what most merits Fame in Silence hid.
- 700 But He the Seventh from Thee, whom thou beheldst,
 The only righteous in a World perverse,
 And therefore hated; therefore so beset
 With Foes for daring single to be just;
 And utter odious Truth, that God would come
- 705 To judge them with his Saints: Him the most High
 Rapt in a balmy Cloud with winged Steeds
Did, as thou saw'st, receive; to walk with God *Will*
 High in Salvation and the Climes of bliss,
 Exempt from Death: to shew thee what reward
- 710 Awaits the good, the rest what punishment:
 Which now direct thine eyes and soon behold:
 He look'd, and saw the face of things quite chang'd:
 The brazen Throat of War had ceas'd to roar;
 All now was turn'd to jollity and game,
- 715 To luxury and riot, feast and dance;
 Marrying or prostituting, as beset;
 Rape or Adultery, where passing fair
 Allur'd them: thence from Cups to civil Broils.
 At length a Reverend Sire among them came,
- 720 And of their doings great dislike declar'd,
 And testify'd against their ways: He oft
 Frequented their Assemblies, where so met,
 Triumphs or Festivals; and to them preach'd
 Conversion and Repentance, as to Souls
- 725 In Prison under Judgments imminent:
 But all in vain: which when he saw, he ceas'd
 Contending, and remov'd his tents far off:
 Then from the Mountain hewing timber tall,

Began

V. 707. *Did, as thou saw'st, receive.* He must
 have design'd it,

WILL, as thou saw'st, receive.

- Began to build a Vessel of huge bulk,
 730 Measur'd by Cubit length and breadth and highth,
 Smear'd round with pitch; and in the side a Door
 Contriv'd, and of provisions laid in large
 For Man and Beast: when lo, a wonder strange!
 Of every Beast and Bird and Insect small
 735 Came Sevens and Pairs; and enter'd in, as taught
 Their order: last the Sire and His three Sons,
 With Their four Wives: and God made fast the door.
 Mean while the South wind rose; and with black wings
 Wide-hov'ring, all the Clouds together drove
 740 From under Heav'n: the Hills to their supply
 Vapour and Exhalation dusk and moist
 Sent up amain: and now the thicken'd Sky
 Like a dark Cieling stood: down rush'd the Rain
 Impetuous and continu'd, till the Earth
 745 No more was seen. The floating Vessel swum
 Uplifted; and secure with beaked prow
 Rode tilting o'er the waves: all dwellings else
 Flood overwhelm'd; and Them with all their pomp
 Deep under water roll'd. Sea cover'd Sea,
 750 Sea without shore: and in their Palaces,
 Where luxury late reign'd, Sea-monsters whelp'd
 And stabled: of Mankind, so num'rous late,
 All left in one small bottom swum imbark'd.
 How didst thou grieve then, *Adam*, to behold
 755 The End of all thy offspring, end so sad,
 Depopulation? Thee another flood,
 Of tears and sorrow' a flood, Thee also drown'd,
 And sunk thee as thy Sons: till gently rear'd
 By th' Angel, on thy feet thou stoodst at last,
 760 Tho' comfortless; as when a Father mourns
 His Children, all in view destroy'd at once:
 And scarce to th' Angel utterd'st thus thy plaint:
 O Visions ill foreseen! better had I

- Liv'd ignorant of future: so had born
 765 My part of evil only, each day's lot
 Enough to bear: those now, that were dispens'd
 The burthen of many' Ages, on me light
 At once, by my foreknowledge gaining birth
 Abortive; to torment me ere their being,
 770 With thought that they must be. Let no man seek
 Henceforth to be foretold, what shall befall
 Him or his Children: Evil he may be sure,
 Which *neither* His foreknowing can prevent; *never*
 And He the future Evil shall no less
 775 In apprehension, than in substance, feel
 Grievous to bear. But that Care now is past;
 Man is not whom to warn: those few escap'd
 Famine and anguish will at last consume,
 Wandring that watry Desert. I had hope
 780 When Violence was ceas'd and War on Earth;
 All would have then gone well: peace would have crown'd
 With length of happy days the race of man.
 But I was far deceiv'd; for now I see
 Peace to corrupt, no less than War to waste.
 785 How comes it thus? unfold, Celestial Guide,
 And whether here the Race of Man will end.
 To whom thus *Michael*: Those, whom last thou saw'st
 In triumph and luxurious wealth, are They
 First seen in acts of prowess eminent
 790 And great exploits, but of true virtue void:
 Who having spilt much blood, and done much waste,
 Subduing Nations; and achiev'd thereby
 Fame in the world, high Titles, and rich Prey,
 Shall change their course to pleasure, ease, and sloth,
 795 Surfeit, and lust: till wantonness and pride
 Raise out of friendship hostile deeds in peace.

V. 773. *Which neither His foreknowing.*] There
 nothing follows, as Sequel to *Neither*. I suppose
 he gave it

Which NEVER His foreknowing can prevent.

V. 807. *Truth and Faith forgot; One Man except.]*
 This

The conquer'd also and enslav'd by War,
 Shall with their Freedom lost all Virtue lose,
 And fear of God; from whom their piety' feign'd
 800 In sharp contest of Battel found no aid
 Against invaders: therefore cool'd in zeal
 Thenceforth shall practise, how to live secure,
 Worldly or dissolute, on what their Lords
 Shall leave them to enjoy. For th' Earth shall bear
 805 More than enough, that Temp'rance may be try'd:
 So all shall turn degenerate, all deprav'd;
 Justice and Temp'rance, Truth and Faith *forgot; forgetting;*
 One Man except, the only Son of light
 In a dark Age; against example good,
 810 Against allurement, custom, and a World
 Offended. Fearless of reproch and scorn,
 Or violence, He of their wicked ways
 Shall them admonish, and before them set
 The paths of righteousness; how much more safe,
 815 And full of peace: denouncing wrath to come
 On their impenitence; and shall return
 Of them derided. But of God observ'd
 The One just Man alive; by His command
 Shall build a wond'rous Ark, as thou beheldst,
 820 To save himself and household from amidst
 A World devote to universal wrack.
 No sooner He, with Them of Man and Beast
 Select for life, shall in the Ark be lodg'd,
 And shelter'd round; but all the Cataracts
 825 Of Heav'n set open on the Earth shall pour
 Rain day and night: all fountains of the Deep
 Broke up, shall heave the Ocean to usurp
 Beyond all bounds; till inundation rise
 Above the highest Hills: then shall this Mount

Beyond

This is a flat Soloecism. The Author must have given it,

Truth and Faith FORGETTING.

The Sequel is; *All degenerate, all deprav'd, forgetting Truth and Faith, except one Man.* He often closes his Verse with two Syllables instead of one.

V. 895.

- 830 Of Paradise by might of Waves be mov'd
 Out of his place, push'd by the horned Flood;
 With all his verdure spoil'd, and Trees adrift
 Down the great River to the op'ning Gulf:
 And there take root, an Island salt and bare,
 835 The haunt of Seales and Orcs, and Sea-mews clang:
 To teach thee, That God attributes to Place
 No sanctity; if none be thither brought
 By Men, who there frequent or therein dwell.
 And now what further shall ensue, behold:
 840 He look'd, and saw the Ark hull on the flood,
 Which now abated: for the Clouds were fled,
 Driv'n by a keen North-wind; that blowing dry
 Wrinkled the face of Deluge, as decay'd:
 And the clear Sun on His wide watry Glafs
 845 Gaz'd hot, and of the fresh Wave largely drew,
 As after thirst; which made their flowing shrink
 From standing Lake to tripping Ebb, that stole
 With soft foot towards the Deep; who now had stopt
 His sluces, as the Heav'n his windows shut.
 850 The Ark no more now flotes; but seems on ground
 Fast on the top of some high mountain fix'd.
 And now the tops of Hills, as Rocks, appear.
 With clamour thence the rapid Currents drive
 Tow'rd the retreating Sea their furious tide.
 855 Forthwith from out the Ark a Raven flies;
 And after Him, the surer messenger,
 A Dove sent forth once and again to spy
 Green tree or ground whereon his foot may light:
 The second time returning, in his Bill
 860 An Olive leaf he brings, pacific sign:
 Anon dry ground appears; and from his Ark
 The ancient Sire descends with all his Train:

Then

V. 895. *With Man therein* or Beast.] He has forgot the *Birds* here: though They were included in the Covenant, and wanted it equally with

the Beasts, being receiv'd into the Ark, that they might not all perish. Rather therefore,

With

- Then with uplifted hands and eyes devout
 Grateful to Heav'n; over his head beholds
 865 A dewy Cloud, and in the Cloud a Bow,
 Conspicuous with three list'd colours gay,
 Betok'ning Peace from God and Cov'nant new.
 Whereat the heart of *Adam* erst so sad
 Greatly rejoyc'd; and thus his joy broke forth:
 870 O Thou, who future things canst represent
 As present, Heav'nly Instructor, I revive
 At this last sight; assur'd, that Man shall live
 With all the Creatures, and their seed preserve.
 Far less I now lament for One whole World
 875 Of wicked Sons destroy'd; than I rejoyce
 For One Man found so perfect and so just;
 That God vouchsafes to raise another World
 From Him, and all his anger to forget.
 But say, what mean those colour'd streaks in Heav'n,
 880 Distended as the Brow of God appeas'd?
 Or serve they as a floury verge to bind
 The fluid skirts of that same watry Cloud,
 Lest it again dissolve and show'r the Earth?
 To whom th' Archangel: Dextrously thou aim'st:
 885 So willingly doth God remit his Ire;
 Though late repenting him of Man deprav'd,
 Griev'd at his heart, when looking down he saw
 The whole Earth fill'd with violence, and all flesh
 Corrupting each their way: yet those remov'd,
 890 Such grace shall One just Man find in his sight;
 That he relents, not to blot out Mankind:
 And makes a Cov'nant, never to destroy
 The Earth again by flood, nor let the Sea
 Surpass his bounds, nor Rain to drown the World
 895 With Man *therein or Beast*: but when he brings *or Beast or Fowl*:
 Over

With Man or Beast, or Fowl.
 And so Gen. ix. 9, 10. I establish my Covenant with

*You, and every living Creature, of the Fowl, of the
 Cattle, and of every beast of the Earth.*

Over the Earth a Cloud, will therein set
 His triple-colour'd Bow; whereon to look
 And call to mind his Cov'nant. Day and Night,
 Seed-time and Harvest, Heat and hoary Frost,
 900 Shall hold their course; till Fire purge all things new,
 Both *Heav'n*, and Earth *wherein* the Just shall dwell. *Heav'ns*
whereon

V. 901. *Both Heav'n, and Earth wherein.*] Surely, as has been remark'd before, X, 647, and is confirm'd by XII, 549, *New Heav'ns, new*

Earth, He gave it here too,

Both HEAV'NS, and Earth WHEREON the Just shall live.

P A R A D I S E L O S T.

B O O K XII.

- A**S one, who in his journey baits at noon,
 Tho' bent on speed; so here th' Archangel paus'd
 Betwixt the World destroy'd and World restor'd;
 If *Adam* ought perhaps might interpose:
 5 Then with transition sweet new speech resumes:
 Thus thou hast seen one World begin and end;
 And Man as from a second Stock procede.
 Much thou hast yet to see; but I perceive
 Thy mortal fight to fail: objects divine
 10 Must needs impair and weary human sense.
 Henceforth what is to come I will relate;
 Thou therefore give due audience and attend.
 This second source of Men, while yet but few,
 And while the dread of Judgment past remains
 15 Fresh in their minds; fearing the Deity,
 With some regard to what is just and right,
 Shall lead their lives; and multiply apace,
 Labouring the soil, and reaping plenteous crop,
 Corn, wine and oil; and from the herd or flock,
 20 Oft sacrificing bulloc, lamb, or kid,
 With large wine-off'rings pour'd and sacred feast,
 Shall spend their days in joy unblam'd; and dwell
 Long time in peace by Families and Tribes
 Under paternal Rule: till One shall rise
 25 Of proud ambitious heart; who, not content
 With fair equality fraternal state,
 Will arrogate Dominion undeserv'd

- Over his brethren; and quite dispossess
 Concord and law of Nature from the Earth:
- 30 Hunting (and Men, not Beasts, shall be his game)
 With War and hostile snare, such as refuse
 Subjection to his Empire tyrannous:
 A mighty Hunter thence he shall be stil'd
 Before the Lord; as in despite of Heav'n,
- 35 Or from Heav'n claiming second Sov'rainty;
 And from Rebellion shall derive his name,
 Though of Rebellion others he accuse.
 He with a crew, whom like Ambition joins
 With Him or under Him to tyrannize,
- 40 Marching from *Eden* tow'rds the West, shall find
 The Plain; wherein a black bituminous Gurge
 Boils out from under ground, *the mouth* of Hell. *th' Image*
 Of Brick and of that Stuff, they cast to build
 A City' and Tow'r, whose top may reach to Heav'n:
- 45 And get themselves a Name, lest far dispers'd
 In foreign Lands their memory be lost;
 Regardless whether good or evil fame.
 But God, who oft descends to visit Men
 Unseen; and through their habitations walks
- 50 To mark their doings; Them beholding, soon
 Comes down to see their City; ere the Tow'r
 Obstruct Heav'n's Tow'rs: and in derision sets
 Upon their Tongues a various *Spirit* to raise *Speech*
 Quite out their native Language; and instead,
- 55 To sow a jangling noise of words unknown.
 Forthwith a hideous gabble rises loud.

Among

V. 42. *The mouth of Hell.*] 'Tis a pleasant
 Consideration to me, now weary and fatigu'd,
 to find that the Editor will seldom or never in
 this XII. Book intermix his Pebble stones among
 the Author's Diamonds. So that I hope to make
 a quick End; having nothing to do, but with a
 few Errors of the Printer, and some little Slips
 of our Author's Inattention; such as This here,
A black bituminous Gurge, the mouth of Hell.

4

For though the antient Poets call *Avernus* or *Tae-*
narus Hell's Mouth, Hell's Gate:

Taenarias etiam fauces, alta ostia Ditis.

Yet *Milton*, consistent with himself, cannot do
 so. For He does not, as They did, make Hell
 to be in the Central Parts of our Earth; but pla-
 ces it vastly remote beyond the outmost Bounds
 of the Universe, and beyond *Chaos* it self. Ra-
 ther therefore thus;

The

- Among the Builders: each to other calls
 Not understood; till hoarse and all in rage,
 As mock'd they storm: great laughter *was* in Heav'n; *is*
 60 *And* looking down to see the hubbub strange, *All*
 And hear the din. Thus *was* the Building left *is*
 Ridiculous; and the work *Confusion* nam'd.
 Whereto thus *Adam* fatherly displeas'd:
 O execrable Son, so to aspire
 65 Above his Brethren, to Himself assuming
 Authority, usurp'd from God, not giv'n:
 He gave us only over Beast, Fish, Fowl
 Dominion absolute: that Right we hold
 By his donation: but Man over Men
 70 He made not Lord: such Title to Himself
 Reserving, Human left from human free.
 But this Usurper his encroachment proud
 Stays not on Man: to God his Tow'r intends
 Siege and defiance. Wretched man! what Food
 75 Will he convey up thither, to sustain
 Himself and His rash Army? where thin Air
 Above the Clouds will pine his entrails gross,
 And famish him of Breath, if not of Bread.
 To whom thus *Michael*: Justly thou abhorr'st
 80 That Son; who on the quiet state of men
 Such trouble *brought*, affecting to subdue *brings*
 Rational Liberty. Yet know withal;
 Since by original Lapse true Liberty
 Is lost, which always with right reason dwells
 85 Twinn'd, and from Her hath no dividual being:

Reason

*The Plain; wherein a black bituminous Gurge
 Boils out from under ground, th' IMAGE of Hell.
 As I. 405. Tophet thence
 And black Gehenna call'd, the Type of Hell.*

*V. 53. And --- sets Upon their Tongues a various
 Spirit.] I believe He gave it, A various SPEECH.*

V. 59. Great laughter was in Heav'n; And look-

*ing down.] What can was mean here? as if This
 is told here as a Thing past. AND looking down,
 has no Syntax nor Sense. The Author gave it,
 Great laughter is in Heav'n;*

*ALL looking down.
 And in the next Line, Thus is the Building left.*

*V. 81. Such trouble brought.] Rather, for the
 same reason as above, Such trouble BRINGS.*

V. 102.

- Reason in Man obscur'd or not obey'd;
 Immediately inordinate Desires
 And upstart Passions catch the government
 From Reason; and to Servitude reduce
 90 Man till then free. Therefore since He permits
 Within Himself unworthy Pow'rs to reign
 Over free Reason; God in Judgment just
 Subjects it from without to violent Lords;
 Who oft as undeservedly enthrall
 95 His outward freedom. Tyranny must be;
 Though to the Tyrant thereby no excuse.
 Yet sometimes Nations will decline so low
 From Virtue, which is Reason; that no Wrong,
 But Justice and some fatal Curse annex'd
 100 Deprives them of their outward liberty;
 Their inward lost. Witness th' irreverent Son
 Of Him who *built* the Ark; who for the shame
 Done to his Father, *heard* His heavy Curse,
Servant of Servants, on his vicious Race.
 105 Thus will this latter, as the former World,
 Still tend from bad to worse: till God at last,
 Wearied with their iniquities, withdraw
 His Presence from among them, and avert
 His holy Eyes: resolving from thenceforth
 110 To leave them to their own polluted ways;
 And one peculiar Nation to select
 From all the rest, of whom to be invoc'd;
 A Nation from one faithful Man to spring:
 Him on this side *Euphrates* yet residing,
 115 Bred up in Idol-worship. O that men,
 Canst thou believe? should be so stupid grown,

builds
bears

then

While

V. 102. *Of Him who built the Ark.*] And still
 the like Reason obliges us to read *BUILDS*; and
 in the next Verse, for *Heard*, *HEARS*.

V. 114. *Him on this side Euphrates yet residing.*]

I believe He gave it,

THEN *residing*.

V. 117. *The Patriarch liv'd, who escap'd the Flood.*] All these are Future, and none past. There-
 fore rather,

While

While yet the Patriarch *liv'd* who *scap'd* the Flood, *lives* *scapes*
 As to forsake the living God, and fall
 To worship their own work in Wood and Stone
 120 For Gods! yet Him God the most High vouchsafes
 To call by vision from his father's house,
 His kindred and false Gods, into a land
 Which he will shew him; and from Him will raise
 A mighty Nation, and upon him shower
 125 His benediction so; that in his Seed
 All nations shall be blest. He straight obeys,
 Not knowing to what land, yet firm believes:
 I see him, but thou canst not, with what faith
 He leaves his Gods, his friends, and native soil
 130 *Ur of Chaldaea*; passing now the ford
 To *Haran*; after Him a cumbrous train
 Of herds and flocks, and numerous servitude:
 Not wandring poor; but trusting all his wealth
 With God, who *call'd* him, *in* a land unknown. *calls* *to*
 135 *Canaan* he now attains: I see his tents,
 Pitch'd about *Sichem* and the neighboring plain
 Of *Moreh*: there by promise He receives
 Gift to his progeny of all that land,
 From *Hamath* northward to the Desert south;
 140 Things by their Names I call, though yet unnam'd;
 From *Hermon* east to the great western Sea;
 Mount *Hermon*, yonder Sea: each place behold
 In prospect, as I point them; on the shore
 Mount *Carmel*: here the double-founted stream
 145 *Jordan*, true limit Eastward; but his Sons
 Shall dwell to *Senir*, That long ridge of hills.
 This ponder; that all Nations of the Earth

Shall

While yet the Patriarch LIVES, who SCAPES the Flood.

V. 134. Who call'd him, in a land unknown.] Rather,

With God, who CALLS him TO a land unknown.

V. 140. Things by their Names I call, though yet unnam'd.] From Virgil;

Haec tum nomina erunt; nunc sunt sine nomine terrae.

V. 152.

- Shall in his Seed be blessed: by that Seed
 Is meant Thy great Deliverer, who shall bruise
 150 The Serpent's Head; whereof to Thee anon
 Plainlier shall be reveal'd. This Patriarch bless'd,
 Whom *faithful Abraham due* time shall call, *future*
 A Son, and of his Son a Grand-child leaves,
 Like him in faith, in wisdom, and renown.
 155 The Grand-child with twelve Sons increas'd, departs
 From *Canaan*, to a land hereafter call'd
Egypt, divided by the River *Nile*.
 See where it flows, disgorging at sev'n mouths
 Into the Sea. To sojourn in that land
 160 He comes, invited by a younger Son
 In time of dearth; a Son, whose worthy deeds
 Raise him to be the Second in that Realm
 Of *Pharaoh*: there he dies, and leaves his Race
 Growing into a Nation; and now grown
 165 Suspected to a sequent King; who seeks
 To stop their overgrowth, as inmate guests
 Too numerous: whence of Guests he makes them Slaves
 Inhospitably, and kills their infant Males:
 Till by two Brethren (those two brethren call
 170 *Moses* and *Aaron*) sent from God to claim
 His people from Enthralment, They return
 With glory' and spoil, back to their promis'd Land.
 But first the lawless Tyrant, who denies
 To know their God, or Message to regard,
 175 Must be compell'd by Signs and Judgments dire:
 To Blood unshed the Rivers must be turn'd;
 Frogs, Lice and Flies must all his Palace *fill* *foul*
 With loath'd intrusion, and fill all the land;

His

V. 152. *Abraham due time shall call.*] Afterwards in Verses 260, 268, 273, 328, 449, He constantly pronounces *Abraham* two Syllables, or three short ones. So that to make this uniform with the rest, let it be thus;

Whom faithful Abraham FUTURE time shall call.

V. 177. *Must all his Palace fill.*] *Fill* comes again in the next Line. I believe He gave it,
Must all his Palace FOUL.

V. 196,

- His Cattle must of rot and murrain die;
 180 Botches and Blains must all his flesh imbols,
 And all his *people*; Thunder mix'd with Hail, *people's;*
 Hail mix'd with Fire, must rend th' *Egyptian* Sky,
 And wheel on th' Earth, devouring where it rolls:
 What it devours not, herb or fruit or grain,
 185 A darksom cloud of Locusts swarming down
 Must eat; and on the ground leave nothing green:
 Darknes must overshadow all his bounds,
 Palpable darknes; and blot out three days:
 Last with one midnight stroke All the First-born
 190 Of *Egypt* must lie dead. Thus with ten wounds
 The River-dragon tam'd, at length submits
 To let his Sojourners depart; and oft
 Humbles his stubborn heart, but still as Ice
 More harden'd after thaw: till in his rage
 195 Pursuing whom he late dismiss'd, the Sea
 Swallows Him with his host; *but Them* lets pass, *Receives and All*
 As on dry land between two crystal walls,
 Aw'd by the rod of *Moses* so to stand
 Divided, till his Rescu'd gain their shore:
 200 Such wondrous pow'r God to his Saint will lend,
 Though present in his Angel; who shall go
 Before them in a Cloud and Pillar of Fire,
 By day a Cloud, by night a Pillar of Fire,
 To guide them in their journey; and remove
 205 Behind them, while th' obdurate King pursues:
 All night he will pursue; but his approach
 Darknes defends between, till morning watch:
 Then through the fiery Pillar and the Cloud
 God looking forth will trouble all his Host,

And

V. 196. Swallows Him with his host.] Here the Author relax'd his usual Attention. Pharaoh's Host follow'd the *Israelites* through the Sea; they on dry land at first, as well as the other. He design'd it thus;
The Sea

RECEIVES Him with his Host, AND ALL lets pass. The swallowing does not come till v. 213.
The waves return,
And overwhelm their War.

D d d

V. 228.

- 210 Aud craze their Chariot wheels: when by command
Moses once more his potent Rod extends
 Over the Sea: the Sea his Rod obeys.
 On their embatteld ranks the Waves return,
 And overwhelm their War: the Race elect
 215 Safe towards *Canaan* from the shore advance,
 Through the wild Desert: not the readiest way;
 Lest entring on the *Canaanite* alarm'd,
 War terrify them inexpert; and Fear
 Return them back to *Egypt*, chusing rather
 220 Inglorious life with servitude: for Life
 To noble and ignoble is more sweet
 Untrain'd in Arms; where rashness leads not on.
 This also shall they gain by their delay
 In the wide Wilderness: there they shall found
 225 Their government; and their great Senate chuse
 Thro' the twelve Tribes, to rule by Laws ordain'd:
 God from the mount of *Sinai*, whose gray top
 Shall tremble, *He* descending, will himself
 In Thunder, Lightning, and loud Trumpets found
 230 Ordain them Laws: part such as appertain
 To civil Justice; part religious Rites
 Of Sacrifice, informing them by types
 And shadows of that destin'd Seed to bruise
 The Serpent; by what means he shall atchieve
 235 Mankind's deliv'rance. But the voice of God
 To mortal Ear is dreadful: They beseech
 That *Moses might* report to Them his will;
 And Terror cease. He grants what they besought,
 Instructed; That to God is no access
 240 Without Mediator: whose high Office now
Moses in figure bears, to introduce
 One Greater, of whose day He shall foretel,

*Him**may
beseech*

And

V. 228. *He descending.*] The Context demands,
 that it be, ---- *Him descending*, *Illo descendente*.

V. 237. *That Moses might report.*] To agree
 with the whole Narrative, it must be,

That

- And all the Prophets in their Age the times
 Of great *Messiah* [*shall*] sing. Thus Laws and Rites
 245 Establish'd; such delight hath God in Men
 Obedient to his will, that He vouchsafes
 Among them to set up his Tabernacle;
 The Holy One with mortal Men to dwell:
 By his prescript a Sanctuary' is fram'd
 250 Of Cedar overlaid with Gold; therein
 An Ark, and in the Ark his Testimony,
 The records of his Cov'nant; over these
 A Mercy-seat of gold between the wings
 Of two bright Cherubim; before him burn
 255 Seven Lamps, as in a Zodiac representing
 The heav'nly Fires; over the Tent a Cloud
 Shall rest by day, a fiery Gleam by night,
 Save when they journey: and at length they come,
 Conducted by his Angel, to the Land
 260 Promis'd to *Abraham* and his Seed: the rest
 Were long to tell. How many Battles fought;
 How many Kings destroy'd, and Kingdoms won;
 Or how the Sun shall in mid Heav'n stand still
 A day entire, and night's due course adjourn;
 265 Man's voice commanding, Sun, in *Gibeon* stand;
 And Thou, Moon, in the vale of *Ajalon*,
 Till *Israel* overcome: So call the Third
 From *Abraham*, Son of *Isaac*, and from Him
 His whole descent, who thus shall *Canaan* win.
 270 Here *Adam* interpos'd: O sent from Heav'n,
 Enlightner of my darkness, gracious things
 Thou hast reveal'd; those chiefly which concern
 Just *Abraham* and his Seed. Now first I find
 Mine eyes true op'ning, and my heart much eas'd;
 275 Ere while perplex'd with thoughts, what would become

Of

That *Moses* MAY report,
 And in the next Verse,

He grants what they BESEECH.

D d d 2.

V. 330.

- Of Me and all Mankind: but now I see
 His day, in whom all Nations shall be blest'd;
 Favour unmerited by Me, who fought
 Forbidden knowledge by forbidden means.
- 280 This yet I apprehend not, why to Those,
 Among whom God will deign to dwell on Earth,
 So many and so various Laws are giv'n:
 So many Laws argue so many sins
 Among them: how can God with such reside?
- 285 To whom thus *Michael*: Doubt not, but that Sin
 Will reign among them, as of Thee begot:
 And therefore was Law giv'n them, to evince
 Their natural pravity, by stirring up
 Sin against Law to fight: that when they see
- 290 Law can discover Sin, but not remove;
 Save by those shadowy expiations weak
 The blood of Bulls and Goats: they may conclude,
 Some Blood more precious must be paid for Man,
 Just for Unjust: that in such righteousness
- 295 To Them by Faith imputed, They may find
 Justification towards God, and Peace
 Of Conscience: which the Law by Ceremonies
 Cannot appease; nor Man the Moral part
 Perform, and not performing cannot live.
- 300 So Law appears imperfect; and but giv'n
 With purpose to resign them in full time
 Up to a better Cov'nant; disciplin'd
 From shadowy Types to Truth; from Flesh to Spirit;
 From imposition of strict Laws, to free
- 305 Acceptance of large Grace; from servile Fear
 To filial; works of Law to works of Faith.
 And therefore shall not *Moses*, though of God
 Highly lov'd, being but the Minister
 Of Law, his people into *Canaan* lead:
- 310 But *Joshua*, whom the Gentiles *Jesus* call;

His

- His Name and Office bearing, who shall quell
The Adversary Serpent, and bring back
Through the World's wilderness long wander'd Man
Safe to eternal Paradise of rest.
- 315 Mean while They in their earthly *Canaan* plac'd
Long time shall dwell and prosper; but when sins
National interrupt their publick peace,
Provoking God to raise them Enemies.
From whom as oft he saves them penitent;
- 320 By Judges first, then under Kings; of whom
The Second, both for piety renown'd
And puissant deeds, a Promise shall receive
Irrevocable; That his Regal Throne
For ever shall endure. The like shall sing
- 325 All Prophecy, That of the Royal Stock
Of *David* (so I name this King) shall rise
A Son, the Woman's Seed to Thee foretold;
Foretold to *Abraham*; as in whom shall trust
All Nations; and to Kings foretold; of Kings
- 330 *The* last, for of his Reign shall be no end. He
But first a long succession must ensue;
And his next Son for Wealth and Wisdom fam'd,
The clouded Ark of God, till then in Tents
Wand'ring, shall in a glorious Temple' enshrine.
- 335 Such follow Him, as shall be register'd
Part good, part bad; of bad the longer scroll:
Whose foul Idolatries, and other faults
Heap'd to the popular sum, will so incense
God, as to leave them; and expose their Land,
- 340 Their City, his Temple and his holy Ark
With all his sacred things, a scorn and prey
To that proud City; whose high walls thou saw'st

Left

V. 330. *Of Kings The last.*] The Author
gave it,

Of Kings
He last.

V. 410.

- Left in confusion, *Babylon* thence call'd,
 There in Captivity he lets them dwell
 345 The space of Seventy years; then brings them back,
 Remembring Mercy and his Cov'nant sworn
 To *David*, stablish'd as the Days of Heav'n.
 Return'd from *Babylon*, by leave of Kings
 Their Lords whom God dispos'd, the House of God
 350 They first reedifie; and for a while
 In mean estate live moderate: till grown
 In wealth and multitude, factious they grow.
 But first among the Priests dissension springs;
 Men who attend the Altar, and should most
 355 Endeavour Peace: Their strife pollution brings
 Upon the Temple' it self: at last they seise
 The scepter, and regard not *David's* Sons:
 Then lose it to a Stranger; that the true
 Anointed King *Messiah* might be born
 360 Barr'd of his right. Yet at his Birth a Star,
 Unseen before in Heav'n, proclames him Come;
 And guides the Eastern Sages, who enquire
 His Place to offer Incense Myrrh and Gold.
 His place of birth a solemn Angel tells
 365 To simple Shepherds, keeping watch by night:
 They gladly thither haste, and by a Quire
 Of squadron'd Angels hear his Carol sung.
 A Virgin is his Mother; but his Sire
 The Pow'r of *the* most High: He shall ascend *God*
 370 The Throne hereditary, and bound his Reign
 With Earth's wide Bounds, his Glory with the Heav'ns.
 He ceas'd, discerning *Adam* with such Joy
 Surcharg'd; as had, like Grief, been dew'd in tears
 Without the vent of Words: which these he breath'd:
 375 O Prophet of glad tidings, Finisher
 Of utmost Hope! now clear I understand

What

What oft my steddier thoughts have search'd in vain;
 Why our great Expectation should be call'd
 The Seed of Woman. Virgin Mother, hail,
 380 High in the love of Heav'n; yet from My Loins
 Thou shalt procede, and from thy Womb the Son
 Of God most High: so God with Man unites.
 Needs must the Serpent now his capital Bruise
 Expect with mortal pain. Say where and when
 385 Their Fight, what stroke shall bruise the Victor's heel.
 To whom thus *Michael*: Dream not of their Fight,
 As of a Duel, or the local wounds
 Of head or heel. Not therefore joins the Son
 Manhood to God-head with more strength to foil
 390 Thy Enemy: nor so is overcome
Satan; whose Fall from Heav'n, a deadlier Bruise,
 Disabled not to give Thee thy death's wound:
 Which He, who comes thy Saviour, shall recure;
 Not by destroying *Satan*, but his Works
 395 In Thee and in thy Seed. Nor can this be,
 But by fulfilling That which thou didst want,
 Obedience to the Law of God, impos'd
 On penalty of Death; and suff'ring Death,
 The penalty to Thy transgression due,
 400 And due to theirs which out of Thine will grow:
 So only can high Justice rest appaid.
 The Law of God exact He shall fulfil
 Both by obedience and by love; though Love
 Alone fulfil the Law: Thy punishment
 405 He shall endure by coming in the Flesh,
 To a reprochful Life and cursed Death;
 Proclaiming Life to All, who shall believe
 In His Redemption; and that His Obedience
 Imputed * *becomes Theirs* by Faith; His Merits

*

Theirs becomes

To

- 410 To save them; not their Own *though* legal Works. Do *through*
 For This he shall live hated, be blasphem'd,
 Seis'd on by force, judg'd and to death condemn'd,
 A shameful and accurs'd; nail'd to the Cross *Death*
 By his own Nation; slain for bringing Life.
- 415 But to the Cross he nails Thy *Enemies*, *Enemy*,
 The Law that is against thee, and the Sins
 Of all Mankind, with Him there crucify'd;
 Never to hurt Them more, who rightly trust
 In This his Satisfaction. So he dies,
- 420 But soon revives: Death over him no pow'r
 Shall long usurp. Ere the third dawning Light
 Return, the Stars of Morn shall see him rise
 Out of his Grave, fresh as the dawning Light;
 The Ransom paid, which Man from Death redeems;
- 425 His Death for *Man*: as many' as offer'd Life *Men*:
 Neglect not, and the benefit embrace
 By Faith, not void of Works. This God-like Act
 Annuls thy doom, the Death thou shouldst have died,
 In Sin for ever lost from Life: this Act
- 430 Shall bruise the Head of *Satan*, crush his strength;
 Defeating Sin and Death, his two main Arms:
 And fix far deeper in his Head their stings,
 Than temp'ral Death shall bruise the Victor's Heel,
 Or Theirs whom he redeems; a Death like Sleep,
- 435 A gentle wafting to immortal Life.
 Nor after Resurrection shall he stay
 Longer on Earth, than certain times to' appear
 To His Disciples, Men who in His Life

Still

V. 410. *His Merits To save them.*] The very
 Construction demands, as I believe he gave it,
 Do save them; and the whole Verse thus;

His Merits

DO save them; not their Own THROUGH legal
 Works.

His Merits save them; not their Own (Merits)

through (or by) the Works of the Law. Galat.
 ii. 16. *That we might be justified by the Faith of
 Christ, and not by the Works of the Law.*

V. 413. *To death condemn'd A shameful and
 accurs'd.*] This is a strange and unnatural Col-
 location of Words. But I cannot doubt but
 he

- Still follow'd Him: to Them shall leave in charge
 440 To teach all Nations, what of Him they learn'd
 And His Salvation; Them who shall believe
 Baptizing in the profluent Stream, the sign
 Of washing Them from guilt of Sin to Life,
 Pure and in mind prepar'd, if so befall,
 445 For death like that which *the* Redeemer died. *their*
 All Nations they shall teach: for from that day
 Not only to the Sons of *Abraham's* Loins
 Salvation shall be preach'd; but to the Sons
 Of *Abraham's* Faith, where-ever thro' the World:
 450 So in his Seed all Nations shall be bless'd.
 Then to the Heav'n of Heav'ns shall He ascend
 With victory, triumphing through the Air
 Over His Foes and Thine: there shall surprise
 The Serpent, Prince of Air; and drag in chains
 455 Thro' all his Realm, and there confounded leave.
 Then enter into Glory, and resume
 His Seat at God's right Hand; exalted high
 Above all Names in Heav'n: and thence shall come,
 When the World's dissolution shall be ripe,
 460 With Glory' and Pow'r to judge both quick and dead;
 To judge th' unfaithful dead; but to reward
 His faithful, and receive them into Bliss;
 Whether in Heav'n or Earth: for then the Earth
 Shall all be Paradise, far happier place
 465 Than this of *Eden*, and far happier days.
 So spake th' Arch-angel *Michaël*; *then* paus'd, *then be*
 As at the World's great Period: and our Sire

Replete

he gave it,

To death condemn'd,
 DEATH shameful and accurs'd.

V. 415. He nails thy Enemies.] He gave it,
 He nails thy ENEMY,
 The Law, &c.

V. 445. For death, like that which the Redeemer
 died.] He gave it,
 Which THEIR Redeemer died.

V. 466. Then paus'd.] He gave it, Then HE
 paus'd. Whereby Michael is a Dissyllable, as
 usual.

E e e

V. 538.

- Replete with joy and wonder thus reply'd :
O Goodness infinite, Goodness immense !
470 That all this good of evil shall produce,
And evil turn to good ; more wonderful
Than that which by creation first brought forth
Light out of darkness ! Full of doubt I stand,
Whether I should repent me now of Sin
475 By Me done and occasion'd ; or rejoice
Much more, that much more good thereof shall spring ;
To God more glory ; more Good-will to Men
From God, and over wrath grace shall abound.
But say ; if our Deliverer up to Heav'n
480 Must reascend ; what will betide the Few
His faithful, left among th' unfaithful herd,
The enemies of Truth : who then shall guide
His people, who defend ? will they not deal
Worse with his Followers, than with Him they dealt ?
485 Be sure they will, said th' Angel : but from Heav'n
He to his Own a Comforter will send,
The Promise of the Father : who shall dwell
His Spirit within them ; and the law of Faith,
Working thro' Love, upon their Hearts shall write ;
490 To guide them in all Truth, and also arm
With spiritual Armour, able to resist
Satan's assaults, and quench his fiery darts :
What Man can do against them not afraid,
Though to the death ; against such cruelties
495 With inward consolations recompens'd ;
And oft supported so, as shall amaze
Their proudest persecutors : for the Spirit,
Pour'd first on His Apostles whom he sends
To' evangelize the Nations, then on All
500 Baptiz'd, shall Them with wond'rous Gifts endue,
To speak all Tongues and do all Miracles,
As did their Lord before them. Thus they win

Great

Great numbers of each nation to receive
 With joy the tidings brought from Heav'n: at length
 505 Their Ministry perform'd, and race well run,
 Their doctrine and their story written left,
 They die: but in their room, as they forewarn,
 Wolves shall succede for Teachers, grievous Wolves;
 Who all the sacred mysteries of Heav'n
 510 To their own vile advantages shall turn
 Of lucre and ambition; and the truth
 With superstitions and traditions taint:
 Left only in those written Records pure,
 Though not but by the Spirit understood.
 515 Then shall they seek to' avail themselves of Names,
 Places and Titles; and with these to join
 Secular pow'r, though feigning still to act
 By Spiritual; to Themselves appropriating
 The Spirit of God, promis'd alike and giv'n
 520 To all Believers: and from that pretense,
 Spiritual Laws by carnal pow'r shall force
 On every conscience; Laws which none shall find
 Left them inroll'd, or what the Spirit within
 Shall on the heart engrave. What will they then,
 525 But force the Spirit of Grace it self, and bind
 His consort Liberty? what, but unbuild
 His living Temples; built by Faith to stand,
 Their own Faith not another's. For on Earth
 Who against Faith and Conscience can be heard
 530 Infallible? yet many will presume:
 Whence heavy persecution shall arise
 On all who in the worship persevere
 Of spirit and truth. The rest, far greater part,
 Will deem in outward Rites and specious Forms
 535 Religion satisfy'd: Truth shall retire
 Bestuck with slanderous darts; and works of Faith
 Rarely be found. So shall the World go on,

* *To good malignant, to bad men benign;*
 Under her own weight groining: till the Day
 540 Appear, of respiration to the just
 And vengeance to the wicked; at return
 Of Him so lately promis'd to thy aid,
 The Woman's Seed, obscurely then foretold
 Now ampler known, thy Saviour and thy Lord;
 545 Last in the Clouds from Heav'n to be reveal'd
 In glory of the Father, to dissolve
Satan with his perverted World; then raise
 From the conflagrant mass purg'd and refin'd
 New Heav'ns, new Earth, Ages of endless date
 550 Founded in righteousness and peace and love,
 To bring forth fruits, Joy and eternal Bliss.
 He ended; and thus *Adam* last reply'd:
 How soon hath thy Prediction, Seer blest,
 Measur'd this transient World, the race of time,
 555 Till time stand fix'd? beyond is all Abyss,
 Eternity', whose *end* no eye can reach.
 Greatly instructed I shall hence depart;
 Greatly in peace of thought; and have my fill
 Of Knowledge, what this vessel can contain:
 560 Beyond which was my folly to aspire.
 Henceforth I learn, That to obey is best,
 And love with fear the only God; to walk
 As in His presence; ever to observe
 His providence; and on Him sole depend,
 565 Merciful over all his works, with good
 Still overcoming evil, and *by small*
 Accomplishing *great things*; by things deem'd weak *by small*;
 Subverting worldly strong, and worldly wise

Extent

great things

by small;

* *Malignant to good Men, to bad benign;*

By

V. 538. *To good malignant, to bad men benign.*] *Men* is put in the latter Clause, which should be in the former. Rather therefore thus;
Malignant to good Men, to bad benign.

V. 556. *Eternity, whose end no eye can reach.*] This is too absurd to procede from the Author. *The End of Eternity?* which in its very Notion is endless. He gave it,

Eternity'.

By simply meek: That Suff'ring for Truth's sake
 570 Is Fortitude to highest victory;
 And to the Faithful Death the gate of Life:
 Taught This by His example, whom I now
 Acknowledge my Redeemer ever blest'd.
 To whom thus also th' Angel last reply'd:
 575 This having learn'd, thou hast attain'd the sum
 Of Wisdom: hope no high'r; though all the Stars
 Thou knew'st by name, and all th' ethereal Pow'rs,
 All secrets of the deep, all Nature's works,
 Or works of God in Heav'n, Air, Earth, or Sea;
 580 And all the riches of this World enjoy'dst,
 And all the rule, one empire. Only add
 Deeds to thy knowledge answerable; add Faith;
 Add Virtue, Patience, Temperance; add Love,
 By name to come call'd *Charity*, the Soul
 585 Of all the rest. Then wilt thou not be loth
 To leave this Paradise: but shalt possess
 A Paradise within thee, happier far.
 Let us descend now therefore from this top
 Of speculation: for the hour precise
 590 Exacts our parting hence. And see the Guards,
 By Me encamp'd on yonder Hill, expect
 Their motion; at whose front a flaming Sword,
 In signal of remove, waves fiercely round.
 We may no longer stay: Go, waken *Eve*:
 595 Her also I with gentle Dreams have calm'd
 Portending good, and all her spirits compos'd
 To meek submission: Thou at season fit
 Let Her with Thee partake what thou hast heard:
 Chiefly what may concern her Faith to know,
 600 The great deliv'rance by Her Seed to come,

(For

Eternity, whose EXTENT no eye can reach.

The Change was made by the Editor, as sup-
 posing the Verse too long by a Syllable.

But he observ'd not, that the last Vowel in
Eternity was to be *Apotropheed*, as usual with
 our Poet.

(For by the Woman's seed) on all mankind.
That ye may live, which will be many days,
Both in one Faith unanimous, though sad
With cause for evils past; yet much more cheer'd
605 With meditation on the happy end.

He ended, and they both descend the hill;
Descended, *Adam* to the Bowr, where *Eve*
Lay sleeping, ran before, but found her wak'd:
And thus with words not sad She Him receiv'd:
610 Whence thou return'st, and whither went'st, I know:
For God is also in Sleep; and Dreams advise,
Which He hath sent propitious, some great good
Presaging; since with sorrow' and heart's distress
Wearied I fell asleep. But now lead on:

615 In Me is no delay. With Thee to go,
Is to stay here; without Thee here to stay,
Is to go hence unwilling; Thou to Me
Art all things under Heav'n, all places Thou;
Who for my wilful crime art banish'd hence.

620 This further consolation yet secure
I carry hence: Though all by Me is lost,
Such favour I unworthy am vouchsaf'd,
By Me the promis'd Seed shall all restore.

So spake our Mother *Eve*; and *Adam* heard
625 Well-pleas'd, but answer'd not: for now too nigh

Come

The

V. 648. *They hand in hand.*] If I might presume, says an ingenious and celebrated Writer, to offer at the smallest Alteration in this Divine Work. If to make one small Alteration appear'd to be so Presumptuous; what Censure must I expect to incur, who have presum'd to make so many? But *Facta est Alea*; and *Non injussa cecini*:

Παρ' ἑμοίγε καὶ ἄλλοι,

"Οἱ κέ με τιμήσουσι, μέλιστα δ' ὑπὲρ πάντα Ζεὺς.
The Gentleman would eject these two last Lines of the Book, and close it with the Verse before. He seems to have been induc'd to this, by a Mistake of the Printer, *THEY hand in hand*; which Reading does indeed make the last Distich seem loose, unconnected, and absconded from

the rest. But the Author gave it, *THEN hand in hand*: which continues the prior Sentence,

Some natural tears they drop'd, but wip'd them soon:

Then hand in hand.

Nor can these two Verses possibly be spar'd from the Work; for without them *Adam* and *Eve* would be left in the Territory and Suburbane of Paradise, in the very View of the dreadful faces.

*Apparent dirae facies, inimicae Trojae
Numina magna Deum:*

They must therefore be dismiss'd out of *Eden*, to live thenceforward in some other Part of the World. And yet this Distich, as the Gentleman well judges, falls very much below the *Pas-*
sage

- Th' Archangel stood; and from the other Hill
 To their fix'd Station all in bright array
 The Cherubim descended, on the ground
 Gliding meteorous; as ev'ning Mist
 630 Ris'n from a river o'er the marish glides,
 And gathers ground fast at the Lab'ers heel
 Homeward returning. High in front advanc'd,
 The brandish'd Sword of God before them blaz'd,
 Fierce as a Comet; which with torrid heat
 635 And vapours, as the *Libyan* Air adust,
 Began to parch that temp'rate Clime: whereat
 In either hand the hast'ning Angel caught
 Our ling'ring Parents; and to th' Eastern Gate
 Led them direct, and down the Cliff as fast
 640 To the subjected Plain: then disappear'd.
 They looking back, all th' Eastern side beheld
 Of Paradise, so late their happy seat,
 Wav'd over by that flaming Brand; the Gate
 With dreadful Faces throng'd and fiery Arms.
 645 Some natural tears they drop'd, but wip'd them soon:
 The World was All before them, where to choose
 Their place of Rest; and Providence their guide:
 * *They hand in hand with wand'ring steps and slow,*
 649 *Through Eden took their solitary way.*
 * *THEN hand in hand with SOCIAL steps their way*
Through Eden took, WITH HEAV'NLY COMFORT CHEER'D.

sage foregoing. It contradicts the Poet's own Scheme; nor is the Diction unexceptionable. He tells us before, That *Adam*, upon hearing *Michael's* Predictions, was even *surcharg'd with Joy*, v. 372; was *replete with Joy and Wonder*, 468; was in doubt, whether he should *repent of*, or *rejoice in his Fall*, 475; was in *great Peace of Thought*, 558: and *Eve* herself *not sad*, but *full of Consolation*, 620. Why then does this Distich dismiss our first Parents in Anguish, and the Reader in Melancholy? And how can the Expression be justified, *with wand'ring Steps and slow*? Why *wand'ring*? Erratic Steps? Very improper: when in the Line before, they were *guided by Providence*. And why *Slow*? when even

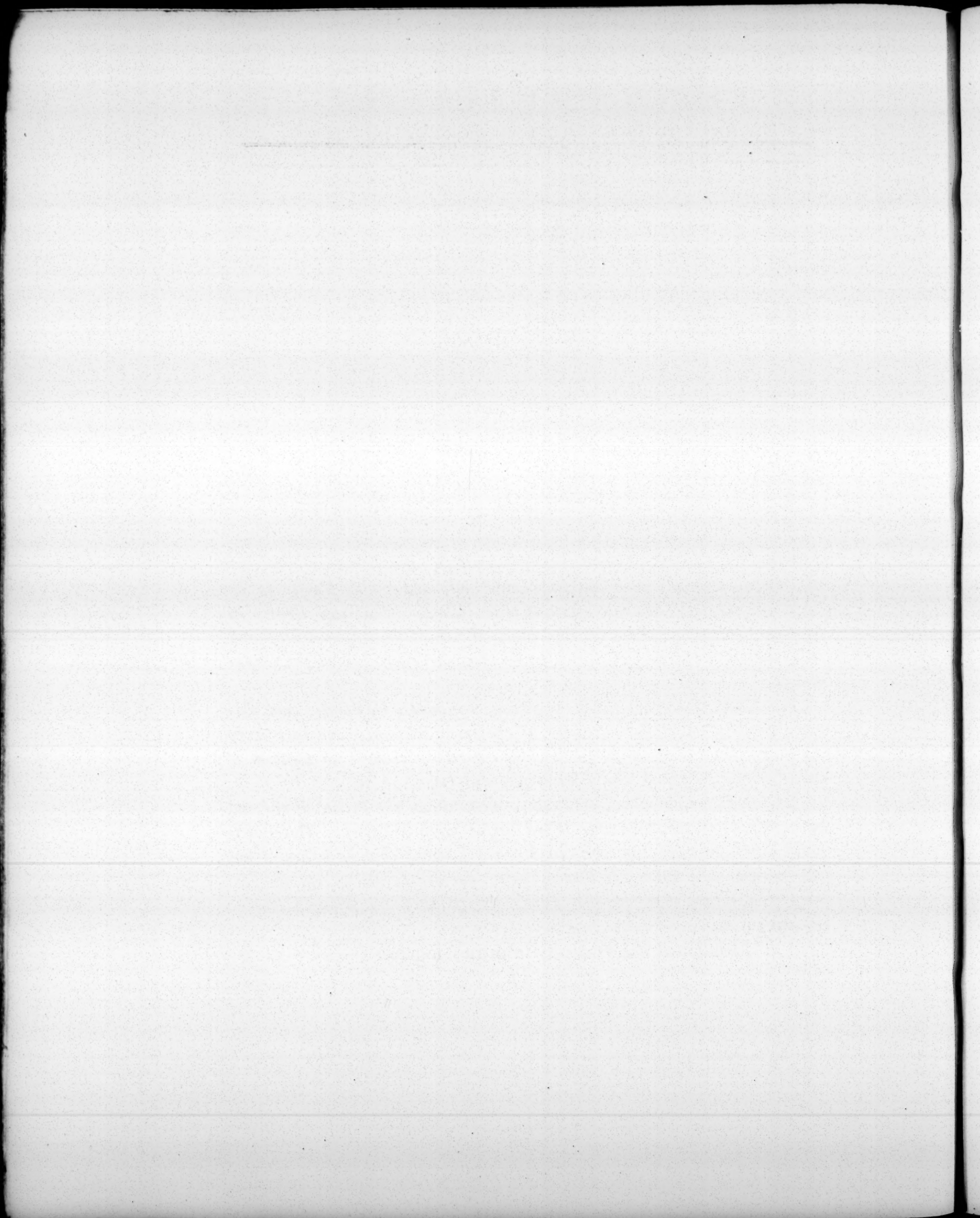
Eve profess'd her Readiness and Alacrity for the Journey, 614; *But now lead on:*

In Me is no delay.

And why *their solitary Way*? All Words to represent a sorrowful Parting? When even their former Walks in Paradise were as solitary, as their Way now: there being no Body besides Them Two, both here and there. Shall I therefore, after so many prior Presumptions, presume at last to offer a Distich, as close as may be to the Author's Words, and entirely agreeable to his Scheme?

THEN hand in hand with SOCIAL steps their Way
Through Eden took, WITH HEAV'NLY COMFORT
CHEER'D.

The E N D



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		to 640	His Standard describ'd	1	531
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ing Love, and the Expression			Ascent to the Gates of Hell	2	629
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Answer

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Answer to <i>Gabriel</i>	4	886	<i>dam's</i> , &c. Fall		
Reply to his Answer	4	925	Answer to Sin's Speech	10	383
To another	4	968	Parts with them	10	410
The Inauguration of God the Son, } the Occasion of his Revolt	5	657	Ascends his Throne at <i>Panda-</i>	10	443
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The Seat of his Hierarchy before } his Fall, describ'd	5	756	Speech to the fall'n Angels af-	10	459
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His Army describ'd	6	79	He and they transform'd to Ser-	10	510
His Port, and Post there	6	99	pents		
Answer to <i>Abdiel's</i> Reply	6	150	Further punish'd with an Illusion	10	549
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Wounded by him	6	320	Dissolution (with the World) at	12	545
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Renew'd by his Army, and the } second Battel describ'd	6	569 670	Fall		
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His Army's entire Defeat and Ex- } pulsion from Heaven describ'd	6	from 831 to 877	After enter'd by Satan	9	495
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Angels

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(Appointed to expel <i>Adam</i> , &c. from Paradise) --- their Faces to a double <i>Janus</i> (four)	11	128	Their Applause of <i>Satan's</i> Reply to <i>Abdiel</i> --- to the Sound of Deep Waters	5	872
Their Eyes --- to those of <i>Argus</i>	11	129	Throng'd together after their entire Defeat by God the Son --- to a Herd of Goats	6	856
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--- To those in <i>Dothan</i> against the King of <i>Assyria</i>	11	216	Transformation to Serpents --- to those sprung from the <i>Gorgon's</i> Blood, &c.	10	526
Their Motion --- to an Evening Mist	12	628	Their Appearance on the Tree illusive of the Forbidden Fruit --- to the Snaky Hair of <i>Megara</i> (one of the <i>Furies</i>)	10	558
Angels fall'n (or Infernal) --- to Autumnal Leaves	1	302	The Fruit --- to the Apples of <i>Sodom</i>	10	561
--- To floating Sea-Sedge after a Storm	1	304	<i>Chaos</i> . Atoms, their Motion --- to the <i>Libyan</i> Quick sands	2	900
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--- To the Irruptions of the Northern Barbarians	1	351	Death and Sin, their making a Bridge over <i>Chaos</i> to the World --- to Polar Winds, driving the Ice together in the (suppos'd) North-East Passage	10	289
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With them --- the greatest Armies in all Ages since the Creation --- Pigmies	1	573	--- To <i>Xerxes</i> making a Bridge over the <i>Hellepont</i>	10	306
Themselves --- to Oaks, or Pines blasted	1	612	Death's Instinct of <i>Adam's</i> Fall --- to the Flight of Birds of Prey to a Field of Battle	10	273
Their Searching, &c. for the Materials of <i>Pandæmonium</i> --- to Pioneers Intrenching, &c.	1	675	His, and <i>Satan's</i> Frowns on each other ----- to two Thunder-Clouds meeting	2	714
Their manner of raising it --- to the Wind of an Organ	1	705	<i>Eve</i> --- her Hair --- to the Vine's Tendrils	4	305
Assembling thereat --- to Bees	1	768	Her Looks --- to the first Blush of Morning	5	122
--- To Pigmies	1	780	Her self --- to <i>Pandora</i>	4	713
--- To Fairies	1	781	--- To a Wood-Nymph, or <i>Venus</i>	5	379
Their Applause of <i>Mammon's</i> Speech in Council --- to the hollow Wind after a Storm	2	285	--- To a Dryad, or <i>Delia</i> , (<i>Diana</i>)	9	387
Their rising from Council --- to Thunder afar off	2	476	--- To <i>Pales</i> or <i>Pomona</i>	9	393
Their Pleasure on the Result --- to the Evening Sun after a foul Day	2	488	--- To <i>Ceres</i>	9	395
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--- To the Phenomena of Armies in the Clouds	2	533			

I N D E X.

	Book	Line		Book	Line
Her Temptation by <i>Satan</i> --- al-			Flight to the Court of Chaos ---		
luded to by the Story of <i>Ophion</i>	10	578	to a Gryphon's in the Wilder-	2	943
and <i>Eurynome</i>			ness		
Flaming Sword in Paradise on <i>A-</i>			Towards Heav'n --- to (the Ship)		
dam's and <i>Eve's</i> Expulsion	12	632	<i>Argo</i> , through the <i>Thracian</i>	1	1016
thence --- to a Comet			<i>Bosphorus</i>		
Its Heat, &c. --- to the <i>Libyan</i> Air	12	634	--- To <i>Ulysses's</i> Voyage between	2	1019
Hell --- to Mount <i>Ætna</i> (in <i>Sicily</i>)	1	230	<i>Scylla</i> and <i>Charybdis</i>		
--- To the Bog, or Lake <i>Serbonis</i>	2	592	Arrival at Light, &c. --- to a Wea-	2	1043
(in <i>Palestine</i>)			ther-beaten Vessel towards Port		
Knowledge, the Desires of it --- to			--- On the Convex of the World's		
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to two Planets (the Frame			First View of the World --- to a		
of Nature, suppos'd, dis-	6	310	Scout's casual Prospect (after	3	543
solv'd) rushing in opposition			a dangerous Journey) of a		
to each other			new Country or City.		
Appearance to expel <i>Adam</i> , &c.			--- Of the Stars Orbs --- to the	3	568
from Paradise --- to a Man in	11	239	<i>Hesperian</i> Gardens, &c.		
a Military Vest, &c.			Appearance in the Sun's Orb ---		
<i>Pandemonium</i> (or the Court of Hell)			to a Spot in it differing	3	688
its sudden Rise --- to an Ex-	1	710	from all Astronomical Ob-		
halation			servations		
Paradise, the Air of it --- to the Efflu-			Meditation on his intended At-		
via from <i>Arabia Felix</i> , at Sea	4	159	tempt on the World --- to a	4	14
Its self --- to the Field of <i>Enna</i>			Gun recoiling		
(in <i>Sicily</i>)	4	268	In Paradise --- to a Wolf preying	4	183
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(in <i>Theffaly</i>)			--- To a Thief breaking in at a	4	188
--- To the Isle of <i>Nysa</i> , (where	4	275	House Top, &c.		
<i>Bacchus</i> was brought up)			--- To a Tyger in view of a Brace	4	403
--- To Mount <i>Amara</i> (in <i>Ethiopia</i>)	4	280	of Fawns		
--- To the Gardens of <i>Adonis</i>	9	439	Detected by <i>Ithuriel</i> there --- to	4	814
--- Of <i>Alcinous</i>	9	440	Gunpowder taking fire		
--- Of <i>Solomon</i>	9	442	Reprehended by <i>Zephon</i> --- to a	4	857
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his Descent from Heav'n to			His Army against the <i>Cœlestials</i>	5	745
Paradise --- to that of the Moon	5	261	in Number --- to the Stars		
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--- To the Sun rising in a Mist	1	594	quake		
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--- To the longest Train of a			two Planets (the Frame of		
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His Standard --- to a Meteor	1	337	and <i>Eve</i> there --- to a Citizen's	9	445
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I N D E X.

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Serpent, that enter'd by <i>Satan</i> — to those <i>Hermione</i> and <i>Cadmus</i> were transform'd to	9	504	Soul, its Faculties	5	100
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I N D E X.

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